

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, OCTOBER 16, 1909.

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AFTERNOON CONFERENCE on "The Liberal Awakening in Religion and the Opportunities of a Liberal Faith." Papers by Dr. S. H. Mellone and Rev. Charles Roper. Discussion opened by Mr. John Harrison and Rev. H. J. Rossington.

PUBLIC MEETING in the evening at 8. Chairman, Rev. J. J. MAGILL (President of the Non-Subscribing Association), supported by Mr. John Harrison, Rev. H. Enfield Dowson, Rev. W. Copeland Bowie, Mrs. Enfield Dowson, Miss Helen Brooke Herford, Mr. Ion Pritchard, Rev. Henry Rawlings, Rev. T. P. Spedding, Rev. J. J. Wright, and Irish Laymen and Ministers.

#### OCTOBER 26th.

MORNING CONFERENCE on "The Work of the Ministerial Fellowship." Paper by Rev. Dendy Agate; followed by Discussion.

RELIGIOUS SERVICES and Meetings in the evening at Downpatrick, Dromore, and other places.

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### THE TWENTY-FIRST ANNUAL MEETING

will be held at  
**MANSFORD STREET CHURCH,**  
Bethnal Green Road, London, E.,  
on WEDNESDAY, October 20, 1909.

**Religious Service**, 11.15 a.m. Preacher: Rev. JOHN PAGE HOPPS, of the Little Portland Street Congregation, London.

**The Service** will be conducted by the Rev. T. E. M. EDWARDS, of Streatham.

*Collection in aid of the funds of the Assembly.*

**Luncheon** in the School Room, 1.15 p.m.

**Business Meeting** in the Church, 3 p.m. Mr. JAMES S. BEALE, President, in the chair.

**Tea** in the School Room, 5.30 p.m.

**Organ Recital** by Mr. JOHN HARRISON, at 7.30 p.m.

**Public Meeting** in the Church, at 8 p.m. Chairman, Mr. JOHN HARRISON. Speakers: Rev. Henry Gow, "Religion and Personal Service"; Rev. John Ellis, "Religion and Social Service"; Mr. H. G. Chancellor, "Religion and Politics"; Rev. A. A. Charlesworth, "Towards Religious Development"; and Rev. E. W. Lummis.

Tickets for the Luncheon, 2/6. Tea, 6d. (Ministers and Delegates free) may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, London, S.W.

## ILFORD UNITARIAN CHRISTIAN CHURCH, High Road, near Connaught Road.

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## SOCIETY FOR THE ABOLITION OF VIVISECTION,

23, Northumberland Avenue, W.C.

The following is an example of what may ensue in the dog after the "little needle-prick." It is abridged from the *Journal of Pathology and Bacteriology*, March, 1906. The object of the research—which was carried out at the Gordon College, Khartoum—was a certain febrile disease of the mule. Five dogs and four monkeys, besides various other animals, were used:—

"Dog No. 2 was inoculated on January 23. In a few days it began to show signs of wasting, then the head became swelled and dropsical, and also the fore-legs and paws; later on this swelling disappeared, but the dog seemed very ill and weak and there was a thickening of the membrane of both eyes. Two days before its death it refused food and seemed very thirsty. On February 20 it died."

CONTRIBUTIONS to the Society gratefully acknowledged.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 17.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPENSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. COPELAND BOWIE.  
 Child's Hill, All Souls', Wreath-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. G. CRITCHLEY, B.A.; 7, Rev. W. J. JUFF. Musical Service.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30, Rev. W. R. SHANKS.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RONALD BARTRAM; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, Centenary Services, 11.15, Rev. HENRY RAWLINGS, B.A.; 7, Rev. R. H. U. BLOOR, B.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. E. R. EYSON; 7, Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKES, M.A. (Harvest Services.)  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. W. F. KENNEDY.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. CHARLES ROPER, B.A.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. W. P. STRANGER.  
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trist-street Chapel, 11 and 6.30, Rev. J. McDowell.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. ALFRED HOOD.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CANTERBURY, Ancient Chapel, Blackfriars. No Service.  
 CHELTENHAM, Bayhill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WADE.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HOOSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. F. B. MOTT.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCAR, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. the Principal, Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11, Rev. ALBERT THORNHILL, M.A.; 6.30, Rev. J. W. COOK.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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## DEATH.

THOMAS.—On September 30, at Pitch and Pay, Stoke Bishop, Bristol, quite suddenly, Charles Thomas, aged 88 years. No flowers by special request.

NEW GRAVEL PIT CHURCH  
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## CENTENARY MEETINGS.

SPECIAL SERVICES will be held on Sunday, October 17, conducted by Rev. HENRY RAWLINGS, M.A., Minister of the Church, and Rev. R. H. U. BLOOR, B.A., of Exeter.

Selections from Mendelssohn's "Hymn of Praise." Morning Service at 11.15. Evening Service at 7.

CHILDREN'S SERVICE at 3.15 p.m. Address by Miss UPTON, of Oxford.

On Monday, October 18, a PUBLIC MEETING and RECEPTION will be held in the School and Church. Reception in Schools at 7 p.m.

The Chair will be taken by J. S. HARDING, Esq., Treasurer of the Church.

In the Press and will be out shortly.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

SEÑOR FERRER was shot on Wednesday morning after a trial by court-martial with closed doors. There can, we think, be no doubt that he has fallen a victim to clerical hatred and official panic. The attempt to connect him with the recent revolutionary outbreak in Barcelona rested on the flimsiest and most suspicious kind of evidence; and Señor Ferrer himself asserted boldly that it had been concocted by the police. The real ground of offence was his strong anti-clerical attitude in education. With the aid of a large fortune, bequeathed to him by a former pupil, he established more than sixty secular schools—most of them have been recently suppressed—and himself supplied them with text-books. It was a campaign of ideas directed against reactionary institutions in Spain in the interests of a nobler and more intelligent life for the common people.

\* \* \*

THE news has been received with signs of strong popular indignation in France and Italy. Demonstrations have been attempted in various places against the Spanish Government, and anti-clerical feeling, especially in the Italian cities, is running high. Clearly Spain and the ecclesiastical reactionaries would have consulted their own interests best if they had followed the policy of the Russian Government towards Tolstoy, and left Señor Ferrer severely alone. As it is, they have acted with fanatical stupidity, and provided the popular cause which they hate with another martyr for Liberty.

\* \* \*

THE Congregational Union of England and Wales has been in session at Sheffield during the past week. The Chairman, the Rev. J. D. Jones, of Bournemouth, delivered his address on Tuesday. It was interesting chiefly as a further illustration of the reaction in official Congregationalist circles towards dogmatic fixity. The strong rhetorical language and the false antitheses, in which Mr. Jones indulged with considerable freedom, contribute little or nothing to reasonable discussion. What, he asked, was the place of the Bible in the Church? Was it authoritative for them,

or were they authoritative for it? Was it to criticise them, or were they to criticise it? Was it to lay down the law to them, or were they to lay down the law to it? A spirituality, he added, that professed independence of the Bible, and disregarded the witness of the Bible, was bound either to end in Rome or to degenerate into a speculation, a fanaticism, a conceit. We confess that these strike us as the wild and whirling words of theological panic, without meaning or impressiveness except as valiant platform oratory.

\* \* \*

It is significant that in order to preserve the full authority of his own type of Christology, Mr. Jones fell back unreservedly upon Catholic tradition. He spoke with emphasis of the "undeviating, unvarying, continuous witness of the Holy Catholic Church." But, it may be pointed out, an appeal of this kind cannot be confined to the occasions when it is convenient. This doctrine of the Church as "a pillar and ground of the truth" involves a whole theory of authority, which Mr. Jones would probably be the first to repudiate when Catholic apologists apply it to the priesthood or the Sacraments. What we deprecate is not so much the theology to which Mr. Jones clings so tenaciously—that is a matter for calm discussion in face of the manifold spiritual forces of the modern world—but the method and temper of its advocacy. An air of dogmatic infallibility in regard to a select body of doctrine, which individual judgment chooses to describe as essential, is always a dangerous practice. Mr. Jones, and those whom he represents, can ill afford to dispense with tolerance and reasonableness in religion.

\* \* \*

THE autumn campaign of the National Committee to Promote the Break-up of the Poor Law was inaugurated on Tuesday night, when a large meeting was held in St. James's Hall. The Bishop of Southwark, who presided, spoke of the profound satisfaction with which he regarded the public attention which was being given to the matter. They were not there, he said, merely to advocate a change in the machinery, but rather the raising of a standard and aim. One of the things which

attracted him most was that they were to strive in the future not only to cure and remedy but also to prevent and anticipate. They were not to be content with taking up the hooligan when he had come to be a hooligan, but to try, by wise restraint, guidance, and education, to deal with the rising boy and girl who would become afterwards the hooligans if they were neglected. He saw in the Minority Report the possibility of a great economic liberation, of moral hope, and a great public encouragement of moral effort to help those that are poor and to deal with evils which unless they were dealt with, threatened the whole commonweal with danger. Among the other speakers were Sir John Gorst, the Dean of Norwich, Mrs. Sidney Webb, and Mr. Bernard Shaw.

\* \* \*

WE are glad to notice that Dr. John Hunter has been calling attention to the need of reverent and beautiful worship suitable for children. He has arranged to preach a special sermon to children on the afternoon of the last Sunday in each month. "It is eagerly desired to make this a special feature of our congregational work," says Dr. Hunter in his "Church Calendar," "and particular pains will be taken to make the sermon really a sermon to children. I have been preparing for some time a new edition of 'Prayer and Praise for Children,' and I expect the book will be ready for the service on October 31. I also intend, in order to give the children a direct interest in the worship of the church, to substitute a children's hymn for the anthem at the morning service. Let all the children of the congregation come to church with their parents as soon as they are able to be quiet. Children get more from atmosphere than from anything else. The atmosphere of a church that is worshipful in all its associations and ways will give them, simply and naturally, a deepening sense of the unseen and eternal. And where can we labour for our religion with so much effect as upon the minds and hearts of our children?" We agree. The church should be a familiar and delightful place for the children from their earliest years, and no effort should be spared to give richness and beauty and imaginative charm to the worship and spiritual appeal, which are meant specially for them.

## EDITORIAL ARTICLE.

### THE PROGRESSIVE LEAGUE AND ITS PROSPECTS.

THE series of meetings held in connection with the League of Progressive Thought and Social Service in London this week has afforded striking evidence of the growth and vitality of the movement. No doubt the superior person, who sits in the chair of denominational authority, will affect to despise it all, as most spiritual movements in the history of the world have been despised at the beginning by the official mind. But this is all to the good. It shows that it has escaped the snare of tame compromise, that it is fresh enough to be interesting, and vital enough to be alarming. No one who was present at the magnificent meeting in the City Temple on Monday night could fail to be impressed by its contagious enthusiasm. It gave dramatic expression to the faith and emotion of a growing popular movement, which, whether men like it or not, has got to be reckoned with. Mr. BERNARD SHAW, in the remarkable speech which he delivered, with its sparkling humour and its undercurrent of deep seriousness, confessed that he had some sort of hope that something might come of the Progressive League. This tempered optimism on the part of a man who can view the whole thing in a spirit of detachment, and whose long experience of progressive movements has brought its share of disillusion, has in it more real encouragement than a great deal of tall talking about success. But in its accents of almost wistful hesitation it sounds also a note of warning, that it is a hope which has to be justified by the faithfulness to principle, the breadth and candour of mind, and the unselfish religious fervour which are put into the work of the League, both by its leaders and the rank and file in the coming days.

A spiritual movement cannot exist on popular demonstrations. Its chief work lies in the hearts of men. Liberal Christianity cannot organise its own success, though for want of wise organisation it may droop and fade. It requires that its servants should be men of wide vision and catholic sympathies and reasoned convictions. In other words, it is not a matter of shedding one creed in order to embrace another. It is fundamentally a question of spiritual temper, in which dogmatic assurance has been replaced by a sense of the majesty of Divine Truth towering above all its partial forms, and the eagerness and humility of the disciple. We are glad to welcome many signs that the League is conscious of the need of this intensive work. The fact that its branches are for the most part small in numbers affords special advantages for the quiet and patient training, for the lack of which

many a movement, strong at the beginning, has lost itself in mere sentimentalism. The scheme of studies, which was laid before the members in outline by Mr. CAMPBELL this week, is a comprehensive one, and affords ample opportunity for those who realise that they must put their heads, as well as the warm devotion of their hearts, into the movement. At the same time it would not be amiss if a little more variety of colour were discernible in the lists of recommended books, especially those dealing with religion. If the members are to be trained to think and to value real breadth of mind, they must be emancipated, once for all, from the old bad habit of studying in a spirit of partisanship and confining themselves to the books which reflect the opinions of their own side. There is no sectarianism in Truth, and we know of no more priceless benefit, which Christian liberty can confer upon the mind, than the habit of real catholicity in books, and thoughts, and men. It is simply the necessary application of the doctrine of Divine Immanence to the habits of the intellectual life.

An acute observer of men and movements remarked to us the other day that the League is only a new denomination. However little we may agree with the observation, it would hardly be wise to dismiss it as useless and absurd, in view of what has happened frequently to the friends of liberty in the past. There is nothing so fatally easy as to assume an attitude of proprietorship towards the Truth. Most of the controversies of the past have raged over the question of spiritual monopolies. The Progressive League, if we understand it aright, is vowed to the service of Liberal Christianity. This does not mean that Liberal Christianity is in any sense whatever to be identified with it. The League simply takes its place as a helper and servant in a movement vaster than any of its transient embodiments, which began as a mighty stream of spiritual tendency long before our contemporary phases of religious life and thought came into existence. Any attempt to make Liberal Christianity mean something less than that, to harness it to a particular movement or to provide it with an official organ, would be a fatal lapse into the old vice of sectarianism and a constructive denial of the inherent catholicity of the Light and Love of God.

We do not feel that the danger we have just indicated is a very real one, for the free life of the Spirit as we know it to-day, as it throbs in our literature and the social movement, is too large and wonderful for any group of men to believe that they possess it in its completeness. But there is another danger, near akin to this, against which we feel constrained to utter a note of warning. We hope that the League will not fall into the error of supposing that Liberal Christianity depends upon a philo-

sophical dogma. We admit to the full the power of the doctrine called "Spiritual Monism" to satisfy many intellectual and religious cravings, but it would be rash in the extreme, in view of the chequered history of human thought, to assume that it will be associated permanently with our belief in the Immanence of God in Nature and the human soul. There is something temperamental in the attitude of human nature towards the teachings of philosophy which touch its own moral and religious experience. On these matters we have little hope of a final word, and we trust the day is far distant when Liberal Christianity will be divided by an attempt to set up an orthodoxy in philosophy. By all means let "Spiritual Monism" be preached with apostolic ardour for the saving of souls, but always with an honourable refusal to erect it into a barrier against men who cannot force the moral facts of life into a monistic scheme, or who have come into the liberal movement along different lines of influence. We must avoid philosophical equally with theological intolerance and welcome the diversities of tongues. The Spirit is one, and CHRIST is not divided.

But we call a truce gladly to these warnings. We have only indulged in them out of our deep and eager interest, and in the earnest hope that on this broad platform of enthusiastic men and women, anxious to serve the best interests of their time, many will find the religious fellowship and the opportunities of work for which they crave. To-day the intrepid pioneers stand upon the mountains of the dawn. As they descend into the teeming plains let them bear always in their hearts a temper of breadth and charity, even towards those who oppose themselves, the humility of the servants of CHRIST, and the simple joys of the dedicated life.

## LIFE, RELIGION & AFFAIRS.

### JESUS IN MODERN LIFE.\*

BY THE REV. J. M. LLOYD THOMAS.

THE subject of this paper is approached from a radical conviction of the essential catholicity of the religious life. Even those who most dogmatically affirm that Christianity is the perfect and final revelation of God, have been sufficiently tinged with the spirit of the comparative study of religions to admit that the other great faiths of the world were never wholly futile or insignificant. This admission involves another, namely, that though *particular* historical religions were destroyed yet history as a whole and in its universality is a thrilling religious epic, and the spirit of man need never be destitute of vital religious experience. This means that in the last resort religion

\* Read at the autumnal meeting of the League of Progressive Thought and Social Service, in the King's Weigh House Church, on Monday, October 11, 1909.

is not something held entirely on sufferance of historical criticism. It is life in the Spirit from the Spirit and to the Spirit. This life precisely because it is operative and manifest throughout the whole evolution of the race cannot be absolutely dependent on any single historical fact, or any one particular human movement.

By laying this down at the outset, I may perhaps avoid some confusion of thought. It may be granted readily and cheerfully that there is hardly an event in the early tradition of Christianity which is not assailed. Nothing is too sacred or too secure to be questioned, everything is being challenged, everything is being denied, not only such comparatively negligible things as the Virgin Birth or the physical Resurrection, but the very existence of Jesus of Nazareth. If such fantastic and grotesque Pyrrhonism could triumph over sane investigation, even if Christianity were reduced at its origin to a solar myth, even then, religion, however sadly impoverished, would not be destroyed. A faith which is finally an ineffable communion or a mystic vision, a religion which is a postulate of the will to live, and the heart to love, a piety which is a mature expression of human experience at the deep depths of being, the Christian consciousness which actually *is*, whatever may be its source, and the Holy Catholic Church of which we are here and now living members—these will survive all possible shocks of historical research.

#### A THOROUGH-GOING REALISM.

It is therefore from the standpoint of a vigorous and thorough-going realism that we ought to approach our subject. On some of the earliest sarcophagi Jesus appears with a face bearing all the pronounced features of a characteristic Jew. Later on Christian art strove to represent him as the beautiful type of perfect humanity. This is a parable, and something more of the growth of Christology. Jesus has probably suffered more than anyone from this pathetic effort after idealisation. Men once thought they did him honour by asserting that he never truly suffered on the cross, and that his limp and tortured body was only a seeming and an apparition. And not in death alone has he thus been disrowned of reality, but also in life. Just as some of his earlier followers denied the facts of his real death, so many of his later disciples have shrunk from the facts of his real life. Those of us who would "See Jesus" must not permit ourselves to be put off with mere theories. Modern life needs the actual man of prayer and passion, who lived by hand-labour, haunted the mountain and lake-side, and wandered through Galilean villages with his mouth filled with parables of the Kingdom. We can only see him as he was, if we place him in the context of his own home and in the strong current of the national life. The more loyal and sincere our love the more mightily are we constrained to find in him what alone can give his personality its ultimate power and convincing appeal, namely, the reality and vividness of historic truth. If we look after the facts the theories may look after themselves. Before any conscious interpretation must come the reality to be interpreted; before theology religion,

and before Christology Jesus. Just as it would be a sorry exchange to abandon the religion of spiritual experience for the desiccated theology of dead creeds, so it would be a tragic loss to surrender the Jesus of history for any of the Christs of ecclesiastical speculation. However exalted our final finding we must begin at the beginning, with one who was as definite and distinctive a teacher as Socrates, who was as concrete and historic a character as Marcus Aurelius. It is part of the quest of modern Christianity to find out as certainly as is possible that Jesus spoke this, did that, and above all was—what he was. It is not of our fidelity but of our inner treachery that we are afraid to contemplate him in the majesty of his manhood. If we serve him in sincerity and in uncorruptness we shall refuse opium and refrain from nourishing our hearts on illusions.

#### THE TRUE MANHOOD.

Yet, if the real biography of Jesus could be written, I believe it would show him to have been a grander personality than orthodoxy, spite of all its official deification, has conceived him. There is a glib and artificial way of saying "God" which means less than the true way of saying "Man." And it may be that modern life cannot say "God" with a new seriousness until it has first learnt to say "Man" with a new reverence. It is a profound and passionate loyalty to the best in human nature that must characterise the estimate of Jesus in modern life. We begin at last to believe that he was once a real baby, and a real boy playing with his comrades about the narrow streets and dirty lanes of Nazareth. To get that simple fact established in the minds of all our expert theologians would mean nothing less than a revolution of thought. Who would imagine from "the swollen way" of talking about him that he must have grown up as other boys did with his own vital reactions and response to the realities around him, and within him, dreaming dreams, doing deeds and assimilating life? That he was a joiner and carpenter, that he was a layman, not a trained minister, not even the accredited lay preacher of a popular denomination; that he lived probably in such a small house as is described in the parable of the importunate beggar at midnight, where the father and the children slept together in one bed, and could without rising carry on a conversation with some one outside the door. These are facts that do not vulgarise, but exalt him.\* It is in this wondrously unromantic, and commonplace setting that we must learn to see his true dignity. It is the detail that we are prone to scorn as trivial, if not sordid, that unifies the frugal homeliness and the extraordinary splendour of his parables. He who speaks of the leaven in the dough, and of putting a new piece of cloth on an old garment, had quietly observed his mother baking bread, and patching clothes, but the same eyes that followed the deft movements of her busy fingers were hungry with speculation about the Kingdom of God.

St. Catherine of Siena in her zeal for the Church had the daring tenderness to

address the august Pope with the pet phrase, "Oh Babbo mine." But Jesus had learnt from his home-life to speak of the Infinite and Eternal in familiar Aramaic, "Abba." And it was as "Abba" that he felt and realised the life and the love-force that works in and through the "million billowed consentaneousness" which we call Nature. The great elemental world of out-of-doors did not terrify him, it inspired him. He found the romance of it in the real. There he saw those everlasting symbols of a higher beauty than themselves, the flowers' loveliness surpassing a great king's attire, the wild joyousness that his distant disciple Francis found centuries later, in the birds that darted about the hedgerows. It was from earth and its growth, its weather, and its seasons, that he drew those incomparable analogies that remain dewy and fresh for all time.

#### HIS RELATION TO HUMAN SOCIETY.

We see the same vivid touches of reality in his relation to men and human society. His attitude was not always amiable. He "looked round about on them with anger, being grieved at the hardening of their heart." He was frequently violent in speech and in act. He called men who fed their very souls on shams, hypocrites and vipers, asking how they could possibly escape the judgment of hell. He lashed the desecrators of the temple with a whip, that hissed and stung. No wonder that when this man spoke the eyes of all the people were fastened upon him. I take these things almost at random that we may not forget even for an instant that he could be hungry and tired; that he wept and was tempted and overwrought. All this may be summed up in the overawing significance of the one fact that he refused the numbing draught (which the charitable ladies of Jerusalem prepared for condemned criminals), and deliberately elected to face the full horror of reality with an undrugged consciousness.

It was by virtue of this terrible sincerity that he knew what was in Man and could call him "Brother," that he faced Pharisaic orthodoxy, and could say, "The Kingdom of God is at hand," that he could look up at the relentless stars and breathe "Abba-Father."

It was this instinct for reality that enabled him to say that to those who loved much, much would be forgiven, so that he was comparatively lax with the carnal, still struggling with the seductiveness of sense but stern with the self-righteous, who were sleek and proud in their complacency. It was the same sense of reality that made him infinitely tender with weakness, sympathetic with disease, and able to enter into the profoundest woe of men. But through it all he preserved what we so often overlook, the humour that enabled him playfully to call the sons of Zebedee Boanerges—Sons of thunder. I do not think that modern life can dispense with these and other characteristic details, or treat the most trivial of them as profane, for it is largely by means of these that we still touch a real personality who lived the real life in a real world. Outside the Churches, if not inside Jesus is too quick and throbbing a being to be left shrouded in the mists of fancy. One of the most

\* See "Glover's Conflict of Religions," Chapter iv.

exacting tasks of the twentieth century is to put before the modern world a real historic figure about the main features of whose life and teaching there cannot be any disturbing doubt. After all even an ordinary good man of flesh and blood is of infinitely higher value for our life than any abstract idea of theologians and philosophers. For my own part I should be prepared to surrender all the ecclesiastical Christs that have ever been conceived by the brain of man, I would give up without one pang of regret all your metaphysical figure-heads, I would rejoicingly dismiss all your Christological make-shifts—dismiss them all, like the dark or bright divinities of the Pagan Pantheon, if I might be permitted to grip the firm flesh hand of the artisan youth who instructed fishermen about the Kingdom of God.

#### FICTITIOUS IDEALISM.

The historic Jesus is too precious a gift to the race of men to be dissipated and lost in clouds of conventional glory. The heart of modern life has too great need of him, our nature is bound to him too intimately to betray his reality and historic truth for the poor coin of fictitious idealism, coin, which like fairy gold, turns into withered-leaves of autumn in the morning. If God will permit, if sincere devotion and honest scholarship are equal to the task, let him stand before us as he was, even though it appear at first as if we had to surrender the halo and the aureole of the churches' traditional homage. To know him as he was on earth, when he ran his living hand through the growing corn, is not to know him merely after the flesh, it is to know him after the Spirit, the essential spirit of a true man. In his plain reality is he not great enough for our ambition, is he not good enough to challenge our utmost moral effort, is he not loveable and adorable enough for our soul's life—this Hebrew youth, whose feet a woman kissed and the nails of the cross pierced? Is his spirit so impotent in appeal, his call to be perfect as our Father is perfect so unheroic, that the "experts" must seek to improve upon it? What can heart and mind hunger for more than for his actual life, as now through the labour of devout critics, it is coming out of the past into modern life? Did he lack tenderness of invitation, did he not forgive enough, love enough, and suffer enough, this actual man of struggle and tears and sacrifice, whose body was broken for our too ungrateful souls? Picture him a peasant seated among peasants, and listen to his accents in sermon and parable. See him with the burden and anguish of our humanity, seeking the mountain and the peace of night. Look at him surrounded by his own, men, women and children, who loved him. See him lay his hand on the diseased in mind and body, watch him turn his face to the city of priests where he is dogged and trapped and condemned and mocked. Stand for one moment at the foot of the Roman gallows with those simple believers, who trusted (and not in vain) that it was he who should redeem Israel. What more does our modern world need ere it loves and strives to be in increasing measure worthy of him. Is he not high enough for our

spiritual enterprise but that we must lose grasp of his historic reality in endless argument about perfection and sinlessness, and supernatural uniqueness, and the rest of the terms of controversial theology?

First of all, then, modern life must lay fast hold of the real Jesus as day by day he emerges with glowing clearness out of the dreams of system-makers. Then, and only then let us, if we may, fashion a new Christology. The primary achievement is to actualise him as one whose feet press earth and walk beside us here—a presence and a power in the real world of affairs. Our Master and our Lord, because first our brother, smitten by the same pain, staggered by the same dumb mysteries, engulfed in the same black night of God-forsakenness which our own souls have known, and for that cause the one supreme Man whose hand we grope after and clutch in the valley of our shadow, our leader, guide and Saviour, but real, historic, human, utterly and to the core.

#### THE MYSTERY OF PERSONALITY.

But if there is a false and enervating idealism so there is a blind and secular realism. We must bear in mind always that every man is far more than he seems to be at first sight. There is a margin of mystery about each of us, an aura or penumbra where divine and human mingle and inter-penetrate. The new psychology is teaching us many things, and among them this—that our human consciousness is a far deeper and wider reality than our ordinary mind. It speaks of a subconscious self. It might speak, more articulately, of a supraconscious self that extends *spiritually* and not merely psychologically beyond and above the margin of our day-to-day existence, a self that is not only a "more" in quantity, but also a higher and better in quality. The double meaning that theologians attach to the term Christ, whereby they seek to unite the eternal Christ with Jesus of Nazareth really corresponds to the double fact in every human being. It is not necessarily a question of two natures, but of a two-fold, indeed a manifold, nature. Jesus actually was far more than his ordinary personal expression in ordinary natural life. In this respect the fourth Gospel is as significant an interpretation of historic reality as the synoptics. His essential self ranged beyond and above the man that was heard and seen and touched. It is so with each one of us too. We are not entirely the persons our friends and enemies in different ways misrepresent us to be. Across and below and above our margin of mystery (to use spacial metaphors), as well as within us, there lives our perfect self. Deeper than all men's common thoughts of us is our true and final being unplumbed and unutterable. Down below and up above the visible apprehensible spectrum of our life are further possibilities and realities uniting us at last with the whole vast being of humanity, and merging us in the Living Sea of Spirit which is God. As you kneel in prayer or calm yourself in meditation, or join in genuine worship, your personality reaches up to God and runs in compassionate love down to the basest, and includes in vary-

ing measures the real substance of God and humanity. So, but in exceptional degree, it was, I believe, with Jesus. The disciple felt that in contact with Jesus he was also in contact with God; and the disciple was not mistaken. The broadest avenue to God is from man through man.

#### THE AVENUE TO GOD THROUGH MAN.

Dr. Martineau has said, "When the mother calls her children to her knees to speak to them of God, she is *herself* the greatest object in their affection. It is by her power over them that God becomes venerable, by the purity of her eye that He becomes holy, by the silence of the hour that He becomes awful, by the tenderness of her tones that He becomes dear." In the same manner, I believe, the modern world will continue to find God most clearly and vividly in and through Jesus Christ our Lord. But all our preaching of the in-dwelling God will be in vain if we are now to make terms with the anti-mystic dogmatism which asserts that Jesus's knowledge of God was something by nature impossible to other men. That kind of Christology appears to me one of the darkest of all dark agnosticisms. It is to say that the God of Jesus must remain to us for ever an inference, but not an experience. That is the last dreadful eclipse of faith, the ultimate atheism of the only anti-Christ that I fear. The Christian God is not a mere metaphysical idea to be understood, but a Living Beatitude to be enjoyed. That, surely, is the final meaning of the doctrine of Immanence as understood by this audience. It means that the divine spirit does not merely descend and touch the surface of our life as the atmosphere touches the surface of the lake. It is like the light that shines and diffuses itself through and through, and undulates back again to its own eternal source. As an enduring eddy in the pool, so is the soul of man "of one substance" with the Infinite Spirit. Yet all these spacial and material figures, with which the mystics have ever teased and vexed themselves, are symbols that break like brittle things of glass in the handling. We believe, though no philosophy can ever adequately express how it is, that God is present in the very thought that thinks Him, in the very will that wills Him, in the very purity of heart that sees Him, in the very life that depends on Him, in the very love that adores Him. "Thou wouldest not be seeking Me hadst thou not already found Me." When, therefore, I read words like those used by Professor Hermann, namely, that "A Christian is bound to declare the mystical experience of God a delusion," and that "we have no desire to penetrate through Christ on to God, for we consider that in God Himself we still find nothing but Christ," when I read these words and see them set forth as the citadel of the Protestant position, then frankly, I must repudiate Protestantism. I prefer to range myself, if I may, with the Modernist Catholic, Baron von Hügel, who says that "it is indeed true that God reveals Himself to us at all fully in human history alone, and within this history more fully still in the lives and experiences of the Saints, of all the stages of religion and in a supreme

and normative manner in the life and teaching of Jesus Christ: that we have thus a true immanence of the divine in the human and that it is folly to attempt the finding or the making of any shorter way to God, than that of the closest contact with His own condescensions. Yet such a wisely historical and fully Christian attitude would be imperilled, not secured, by such an excessive Christocentrism, indeed such Pan-Christism, as that of Professor Hermann.' (The Mystical Element of Religion, Vol. II., p. 266.) Is not that at once the more reasonable and the more religious position? It is one thing to say that Jesus is the summit of the divine revelation in history, it is another to say that he is the sum of it. By observing this distinction, we shall preserve not only the reality of the historic Jesus but also the sense of his continuous operative influence in and through the living tradition of the Church.

#### THE DOCTRINE OF THE KINGDOM.

This plea that I have made for a rigorous realism that is none the less, but rather, I trust, all the more an idealism, is one that I should like to have extended to the central doctrine taught by Jesus—the Kingdom of God. Here in his teaching, as in the case of his personality, we must lose vividness and power unless we accept it with a new and more thorough sincerity. Just as we see in Jesus man reaching Godward, and God reaching man-ward, so with the Kingdom of God. The old eschatology is not so false as we sometimes take it to be. It is still true that the Kingdom precisely because it is an Ideal, is in the future, and can only become actual on a transfigured earth. It is, indeed, a matter of land and industry, of streets and sanitation. Father Dolling spoke wisely when he declared that he believed in drains because he believed in the Incarnation. But it is also true that the Kingdom is already an inward and present reality, the mystic reign of love in the heart of man. From one point of view it depends entirely upon God, from another it depends entirely upon the fidelity, the co-operation, the skill and the self-sacrifice of men. And these two points of view are not two, but one. The ideal Kingdom, that is to come down out of heaven like a bride adorned, is already a reality within and in the midst of us. It must be made outward because it is inward. Hence those parables of leaven in the mass, of the growth of seed, into green blade and golden harvest. Jesus foresaw the victoriousness of good and the final triumph of God *on this earth*, and that strong and exalted optimism must also be the vision of his disciples, and the immediate goal and joy of his visible Church. It is the ultimate rapturous chord in the age-long symphony of mankind, and already in prophetic anticipation we may hear it. That is the gladness, the first and the last tidings, on which heroes and martyrs have nourished their highest hopes and intensities. It summons our modern world as with marching music, calls us to be brothers, sisters, comrades, in the greatest campaign of life. This is the strain, the immortal strain, that fresh crusaders must take up and carry on. The old crusaders used to speak of Jesus as "Baron Jesus." He remains the

chief of the knights of the new chivalry. It is he who still captains the host. Only in his invincible faith, and deathless heroism, can we sustain the battle of the Church militant, and repeat from the heart's innermost heart, "I believe in the Holy Catholic Church, the Communion of Saints, and the Life Everlasting."

#### QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

#### THE DISTINCTION BETWEEN JESUS AND CHRIST.

##### I.

BY REV. G. T. SADLER, B.A., LL.B.

THE story of Jesus in the New Testament is the tradition concerning Jesus of Nazareth overlaid with the webs of the Messianic idea and Alexandrian Greek philosophy.

The Messianic idea may be traced back to the passage in Micah (eighth century, B.C.). "Thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me, that is to be ruler in Israel . . . and this (man) shall be our peace when the Assyrian shall come into the land." The Messianic idea meant deliverance from oppressing nations. It was God who would bring such deliverance or salvation. The idea was expressed in terms of the old myth of Marduk (Babylonian god) destroying Tiamat, the sea-serpent. "In that day the Lord with his sore and great and strong sword shall punish Leviathan the swift serpent . . . and shall slay the dragon that is in the sea" (Is. xxvii. 1, Amos ix. 3, Ps. lxxiv. 12-15, Job xl. 25, xli. 26, xxvi. 12-13, Rev. xx. 1-3, xii. 7-10, Ps. civ. 5-9, lxxxix. 6-19, lxxiv. 12-17). God would bring deliverance (Zeph. iii. 8), and yet it would come through some man, some king. "Thy king cometh unto thee, O Jerusalem; he shall speak peace (from war) unto the nations" (Zech. ix. 9, 10). The deliverer would suffer a punishment so that God might let off sinful men the punishment due to them (Is. liii. 5, 10). This idea was an early attempt to describe vicarious suffering, an attempt marred by the current idea of God, merely as a lawgiving Judge and Sovereign. Further, in distinction from the brute-kingdoms of force, the kingdom of the Messiah would be humane, like that of a son of man (Dan. vii. 13, 14).

Coming to extra-canonical books, we have in the "Similitudes" of "The Book of Enoch" a description of the Messiah as the Righteous One (Cp. Acts vii. 52, iii. 14), who lived in heaven ere he came to judge men on earth. At his coming he would call to life on earth those in Hades (Cp. John v. 28, 29). "I saw One (God) whose head was white like wool, and with Him another being, whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels; and I asked the

angel concerning that Son of man; and he answered 'This is the Son of man who hath righteousness. The Lord of Spirits hath chosen him.' . . . The Son of man was named in the presence of the Lord of Spirits . . . and before the sun and the signs were created his name was named before the Lord of Spirits. . . . He will be the light to the gentiles. All who dwell on earth will fall down and bow the knee (Philip ii. 10 see) before him. He has been chosen before the creation of the world. . . . And in those days will the earth give back those who are treasured up within it, and Sheol also will give back that which it has received, and hell will give back that which it owes, and he (the Messiah) will choose the righteous and holy from among them; for the day of their redemption has drawn nigh. And the Elect One will in those days sit on My throne (said God). . . . And I turned and looked to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty and put them into this deep valley . . . and the Lord of Spirits (God) seated him (the Messiah) on the throne of his glory (Cp. Matthew xix. 28), and the word of his mouth slew all the sinners. . . . The sum of judgment was committed unto him, the Son of man" (Cp. John v. 22).

These quotations from the Book of Enoch (a book quoted by Jude) come from a section written about 94-79 B.C., according to R. H. Charles, and shed much light upon the sources of New Testament ideas. In the "Psalms of Solomon" (Ryle and James' edition) we have a book written about 50 B.C. by the Pharisaic party in Jerusalem, and intended as a polemic against the surviving members of the Asmonaean party. The idea of the Messiah is openly set forth in Ps. xvii. 23, 24, xviii.: "Behold, O Lord, and raise up unto them (the people) their king, the son of David, that he may reign over Israel, thy servant. . . . He shall destroy the ungodly nations with the word of his mouth, and he shall convict the sinners in the thoughts of their hearts. And he shall gather a holy people, that they be all the sons of their God, and shall divide them upon the earth according to their tribes. He shall judge the nations. He shall purge Jerusalem so that the nations may come from the ends of the earth to see his glory. . . . He shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle. . . . He himself is pure from sin. . . . He shall not faint because he leaneth upon his God; he is strong in the fear of God, tending the flock of the Lord with faith and righteousness. There shall be no pride among them. Blessed are they that shall be in those days (the Messianic reign was transitory) under the rod of the chastening of the Lord's anointed (Messiah) in the fear of his God."

This passage foreshadows many New Testament ideas such as the Messiah being sinless, being a descendant of David, coming by spiritual power to overthrow the Romans, and gather the dispersed Jews. "Christos" is here applied to him, having previously been used for other actually reigning kings (e.g., Cyrus). Here the Messiah was not God, but God's vice-

regent on earth, divinely appointed, not of supernatural birth nor pre-existing (as in the Book of Enoch, where he is the man from heaven).

"Fourth Esdras" was written about A.D. 80, but it shows that the Jews thought of the Messiah as the Son of God (distinct from the Supreme God) whom God would send to destroy all who opposed him. The "Testament of the Twelve Patriarchs," written B.C. by a group of Palestinian writers, shows the Messiah as a Priest-king.

It is clear, then, that before Jesus was born in Nazareth (B.C. 4?) that there was a Christ-cult, that groups of Jews discussed what the Christ should be and do. To them he was already existing in heaven, waiting to be sent by the Supreme God, and to bring judgment on all evil men (especially on the Romans) and gather all the saints to Jerusalem, verily a New Jerusalem. He would be in the Davidic line, and born of course at Bethlehem (Micah v.). There were many cults in the Roman Empire. Dr. Samuel Dill has described to us the Arval Brotherhood which included Romulus as its first master (though Romulus never lived). Another cult was devoted to the worship of Cybele—and told the story of her love for Attis. Through the Taurobolium (sacrifice of a bull to Cybele) thousands believed their sins had been forgiven. Isis was worshipped in another cult. She had immense influence at Peireus. The legend of Mithra gave rise to another cult. He killed the bull (evil personified), and the cult was really the religion of the struggle for good against evil. Many Roman soldiers believed in Mithra, and Renan said that but for Christianity it would have ruled the West.

Was it any wonder that there should be a cult of the Christos in Palestine, and the formation of a web of ideas? Over Jesus of Nazareth this web was flung.

In our next article we shall continue to trace the influence of the Christ-idea, especially in its relation to Jesus and the growth of the Gospel tradition.

## LIBERAL RELIGION AND THE MASSES.

### DISCUSSION.

I READ Mr. Farley's article with the strongest sympathy as regards its earnestness and its appeal for the frank facing of facts. I am entirely with him in his plea for more readiness to make changes and for more courage in trying new methods. But the article contains a good deal of general language which seems to me to be of no service without definite illustration. There is, for example, a trenchant attack upon the "moderate" man—it is so trenchant that, if I did not know Mr. Farley, I should fear to meet him without assuring him at once—"Please don't suspect me, I am doing my best to be thoroughly immoderate." Seriously, is there any value in either denunciation or praise of "moderation" except with reference to definitely stated opinions which claim that quality? This is the kind of question his article frequently prompted in my mind; I wanted more light with the heat, and I want more light

upon two points which Mr. Farley did not touch at all.

(1) We are apt to assume that the same kind of church is suitable for all kinds of people. But is this assumption justified? It is my reluctant opinion that there are great numbers who are as yet quite unready for the kind of religious service which alone can meet the normal religious needs of the better educated and the more advanced in religious experience. Spiritual pride is a fearful danger and a horrible evil; but is it more reasonable to expect one type of church to suffice for all grades of intellectual and moral development than it would be to place all school children and all university students in the same class? The question is too large to be followed out here.

(2) There must be a material basis for every institution, even for that which is most exclusively designed for spiritual ends. Religious institutions have to be built and maintained by money. But what are the "masses" able and willing to contribute? And if they are not able or willing to contribute sufficient for the supply of their needs (which are often unacknowledged and only vaguely felt) where is it to come from? How is it to be collected and administered? I believe these questions point to some of the principal causes why we fail to bring to our churches more than a few individuals out of the multitudes who appreciate our van work and popular services. This is in reality an old story of which the lesson has not yet been learnt and will not be learned probably for a long time to come. Always hitherto the masses have been either unable or unwilling to pay the full price of intellectual and spiritual benefits. Hence the need of compulsion and free education; and, of course, the same kind of fact is illustrated in all grades of educational institutions, even in the universities. In the case of religious institutions strict and imposing dogmas can do much, as Roman Catholicism, Methodism, and the Salvation Army show. It is useless to bury the fact that dogma, so long as it is believed, is an enormous business asset. But having, from the highest motives, thrown dogma away, we must accept the consequences loyally. Some day, we must hope, all religion will be "liberal," at least in this sense, that persons holding different views will be willing to share the use of the same churches, as the Roman Catholics and Protestants of Glarus do. What a load of expense and care would be lifted from our shoulders if we could share the use of the parish churches up and down the land! As yet there is no "equality of opportunity" in religious matters, and the "masses" are too poor and ill-educated to appreciate and maintain a great number of liberal churches.

H. RAWLINGS.

## BOOKS AND REVIEWS.

### SHELLEY'S LETTERS.\*

THOSE who are not already lovers of Shelley, and are tempted by the opportunity afforded by the publication of these

\* "The Letters of Percy Bysshe Shelley." Collected and edited by Roger Ingpen. With Illustrations. 2 vols. Svo. London: Sir Isaac Pitman & Sons. 25s. net. 1909.

volumes of letters to make acquaintance with him, should read the second volume first, for Shelley's life begins in 1816. Before that, all is confusion of emotions aspirations and passions, unformed character and circumstance, motives and impulses that he did not understand and we cannot judge.

"The Curse of Kehama" is my most favourite poem. Yet there is a great error—*faith* in the character of the divine Kailyal."

"For myself I know what an unstable, deceitful thing love is; but still, I wish to involve myself in the pleasing delusion."

"To a belief in a Deity I have no objection on the score of feeling; I would as gladly, perhaps with greater pleasure, admit than doubt his existence. I now do neither, I have not the shadow of a doubt. My wish to convince you of his non-existence is two-fold: first on the score of truth, secondly because I conceive it to be the most summary way of eradicating Christianity."

"I am going to take the Sacrament. In spite of my melancholy reflections, the idea rather amuses and soothes me."

When his imagination is being formed in "long solitary rambles" at the Lakes amid "sights attunable to the contemplation," it runs riot in fancied times, "when perhaps this retirement of peace and mountain simplicity was the pandemonium of Druidical imposture, the scene of Roman pollution"—and then still further back to a time before the lakes and mountains were, when "a vast populous and licentious city stood in the midst of an immense plain, myriads flocked towards it. London itself scarce exceeds it in the variety, the extensiveness or consummateness of its corruption!"

When a beautiful, affectionate, and impulsive child of fifteen appeals to an enthusiastic boy of 19 to protect her from the tyranny of school and parents, and he with his head full of the poetry of Della Crusca and Matilda, and the revolutionary ideas of an Oxford undergraduate in a romantic and sentimental period, carries her off to Scotland and marries her, knowing that it is *ludicrous*, and yet all the time in deadly sincere earnestness, and then hopes to continue to find his true companionship of soul in the friendship of a schoolmistress of twenty-nine, who has hitherto only engaged in correspondence with him on subjects of philosophy and religion, but is now to come and live with him and his young wife, and be the sister of her soul as well as his, away from the turbulent and wicked world, in the glorious solitudes of nature amid the Welsh hills, so that the three lives may be one—why, then, may God help them, and man forgive them, for all the misery that follows, until the "dearest friend" has departed again, and is known henceforth as the "brown demon," and Shelley has found Mary Godwin, and poor little Harriet has ended her sorrows in the Serpentine.

Out of immature philosophy and fancy the mature mind of Shelley emerged at last.

Out of sorrows and disappointments, and sore pangs and bitter tears, not all his own, was the man born who wrote the "Revolt of Islam," the "Prometheus Unbound," "Adonais" and the "Ode to Liberty," the "Cloud" and the "Skylark."

To know him aright you must first meet him like the hero of an Epic poem *in mediis rebus*, at his best; and then, if you will, you may go back with him and hear the narrative of his earlier adventures and learn whence he came—out of what folly and disaster, into such strength.

It is not many years since Mr. Hutchinson gave us in the excellent Oxford Edition the first complete collection of Shelley's poems. In Mr. Ingpen's two volumes we have an altogether worthy companion collection of letters, both as regards editorial work and form of publication. Most of the letters have appeared before. Only thirty-eight claim to be now printed for the first time. But upwards of fifty contain hitherto unpublished matter, and many more have been carefully compared with the originals and corrected. The omissions from the letters published by Mrs. Shelley under compulsion of her father-in-law are supplied; and so far as possible, Hogg's arbitrary alterations of Shelley's words in the letters published in his "Life of Shelley" have been corrected. It is difficult to imagine why Hogg should have thought it necessary or desirable to substitute "sceptic" for "atheist," "democrat" for "infidel," &c.; but the ways of eighteenth and nineteenth-century editors are indeed inscrutable.

Mr. Ingpen's preface is short and to the point. The brief biographical accounts of the various persons to whom the various letters are addressed are excellent. The notes are clear and to the purpose, and neither too many nor too few. There is a good index of names, with full reference to every mention of each person, however casual.

The illustrations add to the value of this edition, being well chosen and well executed photographic reproductions of portraits, &c. As a second edition is sure to be called for, we may suggest that a short summary of the events of Shelley's own life, with dates and places, prefixed to the biographical notices of his correspondents, would be a welcome addition.

F. H. J.

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THE SON OF MARY BETHEL. By Elsa Barker. Chatto and Windus. 6s.

Such lofty motives, and such unswerving loyalty to the spiritual realities which religion embodies, have gone to the making of this remarkable book, that one is reluctant to criticise the actual method by which the author has sought to revivify the Christ-ideal. But if any criticism is necessary, one would like to state it at the outset, and then turn to the indisputable truths which "The Son of Mary Bethel" enshrines without dwelling on what may, to many, seem like serious flaws in a fine constructive work.

To all except those who believe that the book of revelation was finished 1800 years ago, and that it can never be either added to or retranslated in the light of modern thought, the theory of the successive reincarnations in all ages of the Word which "was from the beginning" is not difficult to accept. Science is continually coming up with, and endorsing the spiritual intuitions of those who live by faith and love, and "the pure in heart" who

"see God," not only in noble characters, but in the basest of their fellow-creatures, will recognise the Saviour of Mankind when he speaks from a platform in London or New York as easily as they would have recognised him centuries ago in Palestine or India. But whenever a great prophet appears, he does not necessarily go through exactly the same experiences as his predecessors, any more than he speaks their language, or wears their outward guise. For this reason we scarcely see what object is gained when Miss Barker tries to reproduce in her story of Jesse Bethel the exact circumstances which shaped the mind and thought of Jesus of Nazareth, from the days of humble toil at the carpenter's bench to the tragic solemnity of the "last supper." It is not the boldness of the idea that we object to; fearlessness in a writer of this order is always to be welcomed. But the natural result of such an attempt to follow closely the lines of a tradition with which we are all familiar is that we are constantly comparing the modern novel—if it can be called a novel—with the New Testament narratives in all their reticence and simplicity, and the comparison is not wholly to Miss Barker's advantage from an artistic point of view. It is as if she had tried to reconstruct a masterpiece, giving supplementary details of her own to bring it up-to-date, and this produces a feeling of irritation which the real sublimity of the ideas expressed in the book does not quite dispel. A single passage will serve to illustrate our meaning. The Bethels have gone to Burlington, the largest city in Vermont, for a day's outing, taking with them their strangely-imaginative son. On their way back to the station in the evening they miss the boy, and in great anxiety go back to search for him. When they find him at last, "holding a sort of reception in the operating-room at the medical college, surrounded by several of the doctors and professors of the university," the mother speaks a little reproachfully to Jesse, whereupon he replies "You should have gone home and left my ticket with the station-master. You must know by this time that I have need of going to many places where you cannot follow, and need of doing many things which must be strange to you." Miss Barker is hampered right through the book by this futile desire to make her twentieth-century redeemer's life and environment correspond with that of his great prototype, and it becomes increasingly difficult for her, as the story proceeds, to avoid over-emphasising the beauty and other-worldliness of his appearance and speech, or to quite free herself from a Biblical style of phraseology, which seems out of place in describing events which are supposed to have happened in the United States in our own generation.

But the important thing about "The Son of Mary Bethel" is that, while it sets forth, in a manner consonant with the discoveries of modern psychology and psychic research, the parables and so-called "miracles" of Christ, it deepens our sense of the mystery which envelops the universe, and of the Divine Immanence which can never be explained in terms of logic and philosophy. Miss Barker is a mystic whose faith has lost nothing by assimilating the truths of science, and in

four wonderful chapters dealing with Jesse's period of initiation on the mountain, she leads us along paths of speculation which bring us, baffled but awe-struck, to the very shores of infinity, where the Supreme Intelligence "weighs the effect and the cause in the delicate scales of cosmic justice." It is also the purpose of the author to show that, as long as hatred, and greed, and the love of material welfare enslave the souls of men, every Christ who comes to heal the woes of the world must suffer for the sins of the world, and "drink to the bitter dregs the cup of mortal desolation." His only reward is that he may see himself "as one of a long line of saviours and redeemers, extending back into the misty beginnings of time," all of whom have realised that in every man is imprisoned a ray of that Light of the Spirit into which it must ultimately be reabsorbed.

L. G. A.

THE BEARINGS OF THE DARWINIAN THEORY OF EVOLUTION ON MORAL AND RELIGIOUS PROGRESS. By F. E. Weiss, D.Sc., Professor of Botany in the University of Manchester. London: Philip Green, 1909. 1s. net.

We welcome the appearance in convenient form of the Essex Hall lecture delivered by Professor Weiss in London last June; and we have no hesitation in saying that it is one of the most valuable books of its size dealing with the bearings of the Darwinian conception of evolution on the deeper interests of humanity which has ever been produced. The reader who carefully assimilates the explanations here given will find himself in possession of so clear a view of the question that the innumerable prejudices, theological and anti-theological, ethical and anti-ethical, which endeavour to shelter themselves under the great name of Darwin, will appeal to him in vain. The central ideas governing the scope and manner of the lecturer's treatment of the subject may perhaps be expressed thus. The distinctive feature of the Darwinian conception of evolution is the survival or disappearance of species according as they are or are not adapted to their surroundings. From this point of view the whole meaning of "fit" and "unfit," of "strong" and "weak" depends on the nature of the environment. At first new variations are perpetuated (or the reverse) according to their degree of usefulness in the struggle formerly physical existence. "In the course of ages the conditions under which plants and animals exist have undergone considerable changes; thus it comes that we find one set of organisms disappearing and a differently constituted set taking their place" (p. 15). The beginnings of the evolution of morality are seen in the growth of those instincts which make for the preservation of the race as distinct from that of the individual (p. 21), and of which the earliest forms are seen in the parental and gregarious instincts of animals, afterwards deepened and transformed through the development of rationality in human beings, so that the individual must now adapt his conduct to an environment which is essentially social and therefore plastic—the "tribal self" of which the late W. K. Clifford wrote. The essential lesson for modern life is clearly pointed out by

Professor Weiss (pp. 40 and 41), and is of infinite importance—always overlooked, as it is, by persons who deplore an imaginary “cult of the unfit” alleged to be prevalent at the present day. The artificial physical, moral, and economic environments which we have created for ourselves in modern civilisation are themselves capable of modification by rational human action, so as to favour the selection and development of higher kinds of human life. The conception of adaptation to an *unseen environment*—suggested not obscurely in the author’s references to the social aspects of ethical evolution—is explicitly stated by him at the close of his brief but sound and suggestive discussion of the conditions of religious progress (pp. 62 and 63). Every main tendency of human nature in the way of truth, of beauty, of goodness, of the religious ideal, means a mode of adaptation to a new and distinctive environment of its own—an environment controlled by law indeed, not by laws mechanically determining how human beings shall act, but by laws dictating what the *results* of the free activity of human beings shall be, and therefore determining the welfare (or the reverse) of humanity. By extending our conception of “Nature” we are led to see that “Natural Selection” is one of the fundamental principles of the divine order of the universe. S. H. M.

## THE MAGAZINES FOR OCTOBER.

In the *Nineteenth Century* for October Sir J. Dickson Poynder deals with “The Budget Valuation Proposals,” which he believes will impose upon the country “enormous unavoidable expenditure,” and Mr. Stephen Gwynn, M.P., points out “Ireland’s Needs,” advocating Home Rule from an Imperialist point of view, which is not always taken into consideration in discussions on this subject. “England has seen the almost magical effect of placing the centre of power for South Africa unreservedly in South African hands,” he says. “It is for sane Imperialists to ask themselves whether the same course in Ireland would not produce the same results.”

Miss Kathleen Bathurst (late Inspector of Schools) in an article on “Work for the Wealthy Unemployed,” urges women who, although trained at Girton or Newnham, need not earn their own living, to offer their services to school-mistresses for one or two hours a week for the purpose of giving voluntary instruction to classes on any subject they like to suggest, such as gardening, botany, carpentry, carving, nursing, and so forth. They would thus find life more bearable to themselves, while their assistance and sympathy would be an unspeakable boon to the lonely school-mistress.

In the *Fortnightly Review* there is an article by Burton J. Hendrick on “Mr. Edward Henry Harriman: the Most Powerful Man in America,” written just before the death of that famous millionaire. Mr. Hendrick gives us a detailed account of the Napoleonic and complex transactions which made Harriman a financial despot, in comparison with whom “the Vanderbilts, the Goulds, the Garretts, the Huntingdons, represent the parochial period in our railroad

history.” “Harriman,” says the writer of this article, “in a greater degree than any other single individual . . . represented the modern tendency towards the concentration of the country’s wealth and material resources in the hands of a few men.” Briefly, his “railroad dominion means everywhere the elimination of competition, the curbing or the ruthless crushing of rivals, the increased efficiency of management, the general use of the cheapest and most expeditious routes for traffic, and consequent economies in many directions.” Up to the present time, however, the public has not shared “in the prosperity with which his system everywhere overflows. In this respect his influence is an unquestioned evil.”

Madame Maeterlinck gives a fascinating account in the *Fortnightly* of a unique experiment which she carried out not long ago, when “Macbeth” was acted by her and by a company of enthusiasts at the Abbey of Saint-Wandrille, near Caudebec. There was no stage; the action of the play was carried on in different parts of the beautiful old building, and the spectators passed from one apartment to another instead of sitting before a lowered curtain while the scenes were changed. “The arrangement of the rooms and terraces,” says Mme. Maeterlinck, “leading into and following one another in absolute variety, allowed one to employ them as a wonderful set of scenes, admirably great, majestic, and of singular solidity.” The success of the performance was a great surprise to many who previously held that “dramatic art is before all things a conventional art,” and the wife of the great Belgian mystic—who is herself so obviously influenced by his attitude towards reality and illusion—asks “Is the separation provided by the footlights that isolate the audience not indispensable? Is the distance that seems to favour the artist’s performance unnecessary? If so, what is that theatrical illusion which we used to think gave life to the drama? Is there, then, enough life, enough novelty and truth in the representation of a play to allow us, without danger, to bring it down amid the crowd, to set it among those who are looking on, and to rid it of all theatrical artifice? For my humble part, I can loudly admit that never until that evening had I felt so perfect a communion to exist between myself and those who listened to me.”

The *English Review* is, as usual, very attractive in the variety and originality of its contents. We may call special attention to Mr. J. A. Hobson’s article on “The Task of Realism.” He pleads for the recognition of unity of purpose and fruitful co-operation among those who are engaged in different fields of thought and work. “This is more possible, he says, “because it is not sought to secure adhesion to any common formulæ or any creed, but only to a common temper and a common outlook. But we have so much faith in facts as to believe that this temper and this outlook will work towards a community of thought and feeling, not indeed fusing or subjugating personality, but representing fairly and truthfully in a ‘practical philosophy’ of life what is common to mankind, while leaving liberty for the uniqueness and waywardness of the individual.”

## LITERARY NOTES.

PIERRE LOTI,<sup>1</sup> has recently visited England. According to *The Book Monthly* he calls London “a peaceful city, with flowers everywhere,” and although the description would scarcely seem an appropriate one to people who are often in the neighbourhood of Fleet-street or Ludgate-hill, we can only be glad that this lover of the East can find quietness in our crowded thoroughfares!

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“THERE may be at times,” says Mrs. Pennell in “French Cathedrals, Monasteries and Abbeys,” which will be published immediately by Mr. T. Fisher Unwin, “richer colour in the Italian architecture, deeper solemnity in the Spanish; the English minster may borrow greater tenderness from the peace and seclusion of its green enclosure, but none approaches the French in the dignity and grandeur that befits the house of God, in the harmony without which the work of art is not complete, in the human sympathy expressed in its inexhaustible ornament which appeals to the people, and tempers their awe with love.” This book, which is the fruit of twenty years’ life and study in the cathedral towns of France—Provence, the Romanesque centres, Mont St. Michel, and the towns of the great Gothic churches—is illustrated by drawings and etchings, the property of the French Government, which are now in the Luxembourg.

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A NEW volume by Principal Forsyth, entitled “The Cruciality of the Cross,” is among Messrs. Hodder & Stoughton’s new books. “We have to apply criticism to the New Testament, regardful,” says the author, “of the fact that we have there what we do not have in the Old Testament. We have everything clustering round a historic personality with whom the soul is in direct and living communion to-day, everything gathered round a final and eternal act of God as the consummation of that personality—an act which fundamentally altered the whole moral relation of the race to Him.” This book will be read with interest even by many to whom the particular point of view indicated does not forcibly appeal.

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“THE New Socialism: an Impartial Inquiry,” is the title of a new volume by Miss Jane T. Stoddart. The information on which the book is based has been taken by the writer not only from the latest books on Socialism published in the various countries in Europe, but from the current periodical literature, which is very extensive and little known. It is in the years since 1900 that Socialism has attained its greatest height and made its greatest impression on the public mind. It is most important that students of the subject should know what is taking place in other countries—what is being written in the French, the German, the Italian, and other publications expressing Socialist thought in its various forms. Messrs. Hodder & Stoughton are the publishers.

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THE 400th volume of “Everyman’s Library” has just been published, and Mr. J. M. Dent should be very proud of his

achievement. "It is only three and a half years since the first batch of fifty was issued," he told a *Daily News* representative recently, "and up to the end of August 5,000,000 separate volumes have been sold." This undoubtedly shows that the love of reading is on the increase, and that many of the treasures of literature are now in the hands of a vast number of men and women intelligent enough to appreciate standard works. According to the promoter of this great enterprise, however, "the fringe of the great sea of English literature has hardly been touched." Books, for instance, dealing with missionary work (including biographies of Dr. Carey and Livingstone), with exploration, and the histories of nations, have yet to go in. The Classics are not forgotten, and an interesting addition will be a volume of French troubadour songs and legends of the twelfth century done into English, and a volume of St. Francis of Assisi. Messrs. Dent & Co. are also bringing out a translation by Dr. M. Epstein of Professor Sombart's "Socialism and the Social Movement," which has been widely read in Germany since its first appearance in 1896, and translated into seventeen languages, including Japanese. One of the most interesting chapters deals very fully with the new development of socialism in France, as recently exemplified by the strikes in that country.

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"LONDON IN THE NINETEENTH CENTURY," by Sir Walter Besant, is being issued by Messrs. A. & C. Black. It differs a little from the volumes of the Survey which have been already published, for they were written almost entirely by Sir Walter himself, and were historical, but it was impossible for him to treat the nineteenth century historically, as he was still in it. He therefore treated it in a manner suggesting a bird's-eye view, and invited the co-operation of friends who knew special subjects to fill in details.

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AMONG the interesting catalogues which have just reached us we may mention that of Mr. H. W. Glover, of 114, Leadenhall-street, E.C. It consists chiefly of publishers' remainders, and contains many attractive items for the book-lover with a small purse. The success and failure of books suggest many interesting questions. Certainly slow sale, and a consequent appearance in the remainder catalogue, is sometimes a sign of patient scholarship and permanent worth.

#### PUBLICATIONS RECEIVED

From MR. A. BROADBENT:—"A Lytton Treasury." Selected by A. Broadbent. 3d. "The Rubaiyats of Omar Khayyam." E. Fitzgerald. 1d.

CAMBRIDGE UNIVERSITY PRESS:—"The Gospels as Historical Documents," Part 2. V. H. Stanton, D.D. 10s. net. "Selections from the Spectator." Edited by J. H. Lobban, M.A. 1s. 4d.

MESSRS. CHATTO & WINDUS:—"Astronomical Curiosities." J. Ellard Gore.

MESSRS. LONGMANS & CO:—"The Meaning of Truth." William James. 4s. 6d. net. "The Family and the Nation." W. C. D. Whetham and C. D. Whetham. 7s. 6d. net.

MESSRS. MACMILLAN & CO.: "Essays on Some Biblical Questions of the Day." Edited by H. B. Swete. D.D. 12s. net.

MESSRS. SMITH, ELDER & CO.:—"London at Prayer." Charles Morley. 7s. 6d. net.

*Humane Review, Mind.*

#### CORRESPONDENCE.

##### WELLINGTON, NEW ZEALAND.

SIR,—Will you kindly allow me to draw attention to our new church at Wellington? In the remarkably short period of less than four years the Rev. Dr. Tudor Jones has fully justified the high expectations raised by the Rev. Chas. Hargrove in the report of his visit to the Antipodes. Now, however, to everybody's great regret, Dr. Jones feels obliged to relinquish his work in New Zealand and to return to the home country. He leaves behind a large, intelligent and influential congregation, which has been gathered and organised by his ministry, and which is in possession of a handsome new church, already two-thirds paid for. As chairman of the Colonial and Foreign Mission Committee of the B. and F. U. A., I should like to express through your columns, the thanks and admiration felt towards him, not by the Committee alone, but, I am sure, by all who know the excellent work he has done.

The future of this new congregation, in the very centre of the colony's leading activities, is full of great possibilities; but to realise them we want, if not another Tudor Jones, at any rate a fit successor to him. To find such a successor is a difficult and somewhat delicate task—I wonder if any one will be moved by sight of this note to send me (privately) a hint that might possibly help?

W. G. TARRANT.

53, Westover-road, Wandsworth, S.W.,  
October 13, 1909.

##### TEMPERANCE SUNDAY, 1909.

SIR,—Every year a Sunday is set apart on which ministers of all denominations, and superintendents of Sunday schools, are requested to note this important occasion, and to urge the claims of the various aspects of the Temperance movement—its bearing upon child life, its legislative outlook, &c. This year, Temperance Sunday will fall on November 14, and all good friends of the Band of Hope and Temperance movement are asked to take advantage of this opportunity. I should be glad to receive reports of any special services held.—Yours, &c.,

W. R. MARSHALL.

31, Birkhall-road, Catford, S.E.  
October 13, 1909.

#### MEMORIAL NOTICE.

##### THE LATE MR. [CHARLES THOMAS.

LESS than four months after the death of his beloved wife (who was commemorated in the *INQUIRER* of July 3), Mr. Charles Thomas, of Stoke Bishop, Bristol, has now been laid by her side. His long life—he was in his eighty-ninth year when he passed away on September 30—covered a period of intense activity in the industrial and political development of the country; in which his interest remained unabated to the last. Only two or three days before his death he had been to Cardiff on business, and his wonderful energy enabled him still to retain an honoured place on the boards of various important enterprises.

Sprung from a Carmarthenshire village,

Mr. Thomas passed in early youth to Bristol, where his father had established a small soap manufactory. The abilities of the group of four brothers, on whom its development devolved, soon lifted the firm into a commanding position in the West of England and South Wales, and two of the brothers, Christopher and Herbert, became, in due time, identified in various ways with the public service and the philanthropies of the city. Mr. Charles Thomas was enlisted in the reformatory work of Mary Carpenter; and when, three years ago, the jubilee of the Red Lodge School was celebrated, he was able to recall the vivid memories of the still earlier foundation of the Kingswood Reformatory and the difficulties which had beset the promoters of new and untried undertakings. His practical sagacity and grasp of detail enabled him to conduct large operations in quite different fields; he made successful applications of chemistry to manufacture, and was thoroughly conversant with the intricacies of railway administration. The present writer well remembers the zest with which, on his return from America more than forty years ago, he described watching the advance of the Union Pacific Railway across the vast prairies west of the Mississippi, when the sleepers were placed upon the ground and the rails were laid at the rate of four miles a day.

High views of public duty marked Mr. Charles Thomas, no less than the brothers, who were sometimes more conspicuous in city affairs. The spring of his whole activity, at home and abroad, lay in his deep attachment to religion and liberty. He took an active share in the establishment of the Oakfield-road Church, Clifton, and laboured continuously for its welfare, adding a commodious church-hall to its equipment only a few years ago. None of the young ministers who successively filled its pulpit could fail to appreciate the support which his constant regularity afforded them. His tastes and his training inclined him to the simplest forms of worship, but he would not impose his own preferences on others, any more than he would limit his benefactions to his own household of faith. Though he was a sturdy Nonconformist, the church of his native village had good reason to honour his generosity. Participation in large affairs, the administration of justice, association with men of like faithfulness to principle, the direction of local politics, profitable experiences of travel, and a wide knowledge of life, combined to give a high value to his judgment, and prompted many a shrewd remark which revealed the force of a clear and straightforward character. To the Domestic Mission he was a constant friend, and the interests of the higher education did not lack his aid. Happy in the peace and beauty of his home, where broad and generous interests were mingled with the tenderest affection, he was able to prolong his activities far beyond the usual term. Around his grave there gathered the representatives of commerce and industry, of law and learning; he had been a faithful citizen of no mean city, and he leaves to his children the precious inheritance of a stainless name.

J. E. C.

## MEETINGS AND SOCIETIES.

## THE PROGRESSIVE LEAGUE.

## AUTUMNAL MEETINGS.

It is difficult to summarise the impressions gleaned from the series of enthusiastic meetings held during the past week. No one could be present at them without feeling their intense earnestness and the desire to come to close quarters with reality both in religious and social work. A good deal of attention was devoted to practical questions of reform, but the deeper religious issues also came in for a large share of attention. The session of Monday afternoon was particularly interesting in this respect, when the Rev. J. M. Lloyd Thomas read a paper on "Jesus in Modern Life," and Dr. Orchard, of Enfield, discussed "The New Ethical and Social Meaning of Sin." Both subjects are of first-rate importance, and were treated with great ability. Mr. Thomas gripped his audience at once, and he spoke from the King's Weigh House pulpit with the emotional fervour and personal magnetism which are giving him a position of great influence among the liberal preachers of the day. A shaft of sunlight, illuminating the beautiful interior of the church and lighting up the face of the speaker, till he looked, as someone remarked, like a rugged Welsh saint, fit for the symbolic uses which his soul loveth, added a touch of warmth and colour to the scene. We need not describe the paper, for it appears in full in another column. In the discussion the speakers were the Revs. W. H. Drummond, T. Rhonddha Williams, and R. J. Campbell.

But, of course, the central event was the public demonstration in the City Temple on Monday evening. It was here that we felt the popular power of the movement. There was not a vacant seat in the vast building, and hundreds had to go away unsatisfied or to be content with an overflow meeting in the Lecture Hall. Mr. Campbell was received with great enthusiasm when he rose to speak. The object of the League, he said, is to provide intellectual and spiritual fellowship for Liberal Christians. It is based on a fundamental belief in theological freedom and social progress. Liberal Christianity has never had such a chance before. Dogmatic Christianity has got out of touch with the intellect and culture of the age; that, he added, is so obviously true that it needs no demonstration. Most churches put second what ought to come first. The League and its ideals are not animated by a spirit of hostility to the churches. The aim is to permeate the churches, not to antagonise or destroy them. But churches or no churches, the movement is one which cannot be stopped. The piquant and interesting feature of the meeting was the presence on the platform of Mr. Bernard Shaw and Mr. Hall Caine. G. B. S. was in his happiest vein, at once whimsical and deeply serious. He made delightful play, to the great merriment of his audience, with Chesterton's reference to his "narrow Puritan home." He has his own way of speaking his message—a quaint mixture of the Irishman, the humorist, and the man of the world—but no one could listen to

him without feeling that he has a message of real power and significance for the stagnant pools of conventional Christianity, or doubt his sincerity when he emphasised the hopefulness of the League on account of its religious character. Mr. Hall Caine spoke on the spiritual brotherhood of mankind. His speech was rich in personal detail of the religious wanderings of his own early days and reminiscences of his life in Egypt. The picturesque figure of the speaker, and his unusual oratorical gifts for swaying a popular audience, had in them just the right quality to make a dramatic impression. When he sat down and the collection was over the hour was late, but there was an absolute refusal to allow Mr. Rhonddha Williams to forego his speech, and he brought the meeting to a close, attentive and spell-bound to the end, on a high note of religious appeal.

There has been an increase of membership of the League from 1,675 to 4,371 during the year, and 80 new branches have been opened. There are now to be two secretaries, Mr. Stewart being responsible for the central office, and the Rev. F. R. Swan undertaking the work of travelling organising secretary. An elaborate scheme of studies has also been drawn up and circulated among the branches. The work is full of life and movement, and it seems to have passed into that happy stage in which opposition will only increase its vitality. Its leaders, at any rate, are conscious of "the joyful swing of advance."

## MANCHESTER ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

## GATHERINGS FOR SELF-CONSECRATION.

THERE is a good custom in the Manchester district of opening the winter's work with a gathering for "self-consecration and mutual encouragement." This gathering was held last week, and the body of Cross-street Chapel was well filled at the afternoon service. The Moss-Side choir led the singing, and the Rev. C. M. Wright conducted the service. The sermon was preached by the Rev. R. N. Cross from 1 Cor. iii. 16. Mr. Cross made an eloquent plea for the recognition of the universalism of the one life in the spirit. The summer of dualism was past, we were entering upon a new spring whose multitudinous life, fresh, beautiful, strong, was following in the wake of the rising orb of monism. Through all there breathed one life, one spirit, and the problem of the hour was how to define this "Nature" or "Force" or "Unity," which includes all, connects all, controls all. They should not go out as if to save a lost world, but to give inspiration to a world that by its very nature was for ever struggling towards salvation. They were not fighting against the nature of things, but the nature of things was fighting with and for them. They were to be co-workers with God, who had built out of the dust by slow degrees the soul of man, and who was working still to fashion something more wonderful still.

After service tea was served in the Lower Mosley-street Schools, and this was followed by a public meeting in the Memorial Hall. After hymn and prayer, the President of the Association, Mr. J.

Wigley, who was in the chair, said that encouragement and inspiration must be found in the spread in all the Churches of that which transcends theological differences, the desire for spiritual freedom and unity. Self-consecration to the Christian life was the new note, and the old clamour of theological rivalry was dying down. The Rev. G. C. Sharpe said that self-consecration could never be wanting where men had convictions and had seen the vision. But people spoke of us as if our ideal was a faith which put the minimum strain on belief. They were mistaken. It was not the things we did not believe which mattered to us, but those we did. Ours was not an attempt to find the irreducible minimum, but it was the earnest expression of the widest faith of any time. It was an aggressive faith, one which challenged and defied the world, opposing the splendour of its optimism to the pessimism of the decadent and despairing. Our belief and trust in the good, its assured throne at the heart of things, and its final triumph, demanded imagination, courage, vigour. In short, it was a man's faith. It had that mark of audacity by which the Church in all its golden ages had won its victories over the hearts and minds of men.

Mr. Richard Robinson, spoke on the new outlook in Social-reform work. The desire, he said, in all the Churches was for unity. We felt it in common with others, although perhaps in our worship we were least conscious of any divisions because we were not in the habit of emphasising the things which divide. The various modes and traditions of the several Churches seemed to make unity in worship impossible at present. Would it not, therefore, be well, while cultivating the liberal spirit in worship to realise that the age called us and offered us unity in work. A splendid opportunity was given in the report of the Poor Law Commission, the greatest State paper since 1832. The report was largely the work of two women. It transcended the distinctions of the old parties, and pointed a new way. It was producing a wonderful consensus of effort and feeling, and was leading to a new holy war which had for its aim the liberating of the soul of man from the gross poverty, the ugliness, and the vice which had held it prisoner under old social conditions.

It was a pleasant surprise to the audience to see the Rev. J. C. Street on the platform. When he rose to address the meeting, everyone was delighted to find how little his old natural force seemed to have abated. His tones were as penetrating as of old, and there were bursts of the old stormy eloquence which has served such good causes on so many platforms. As an old man, he said there had been granted to him the vision of how much wider, grander, the Kingdom was than any or all of our little systems. He had lost none of his old love of his own household of faith, or of his belief in the purity of its purpose or the breadth of its charity, but he was assured that God was not leading us to the triumph of any one faith, or nation, or race over all others, but that he was working through all, present in all, in all races and creeds, social movements and political movements, and that out of all he would bring his new Kingdom, which in its vastness and beauty would justify all the labour

and sorrow of the ages. Beyond our limitations were the ineffable Name and the illimitable Church, and the Throne to which every song or sigh of humanity ascended.

Earnest and valuable addresses of a practical nature were also given by the Rev. J. M. Mills and the Rev. W. G. Price, and the meeting closed with hymn and prayer.

#### MANCHESTER COLLEGE, OXFORD. OPENING OF THE SESSION.

The opening of the session at Manchester College, Oxford, took place on Monday, October 11. There are at present twelve theological students and eight undergraduate students. Most of the undergraduate students are studying for their degree at Oxford, and are in close touch with the college through Mr. Jacks, Dean of the Residence.

One woman student, Miss Crook, of Nottingham, has been granted a bursary on the usual conditions as to passing examinations and preparing herself for graduation and afterwards taking the three years' theological course at the college with a view to entering the Christian ministry.

The opening address was delivered by the Rev. W. G. Addis, M.A., on "Theology in Relation to Secular Knowledge and Literature." It was a noble plea for wide views of life and thought. No more incomplete education could be imagined than a merely theological education. The seminary training so common among Roman Catholics and Anglicans had great dangers. It tended to make men regard truth as of less importance than the interests of their church. He urged the necessity of a wider culture than that which theology alone can give, referring to the religious teaching of Walter Scott and George Eliot as containing some of the sanest and soundest views which can be found in literature. The address will be printed in full at the request of the committee.

#### UNITARIAN HOME MISSIONARY COLLEGE

The Rev. J. E. Manning, M.A., delivered the opening address of the new session in the library at Summerville. There was a good attendance, including a large number of ministers. The President, Col. J. Pilcher, V.D., J.P., took the chair, and the Principal, Rev. Alex. Gordon, M.A., made the usual sessional announcements. The session opens with ten students in residence and one non-resident, in addition to whom there are two lay-students in residence. In addition to his classes at Summerville, we note from the Calendar that Principal Gordon is also lecturing to certain classes in ecclesiastical history in the Theological Faculty at the University.

The subject of Mr. Manning's address was "Ulfila: Arian Bishop of the Goths." Ulfila, he said, occupied a position unique in history. He was not only a great missionary but also the inventor of the Gothic alphabet, and the founder of Teutonic literature. Ulfila disproved the assertion that Arianism was a barren faith and produced no great men. The Arians of the third and fourth centuries were almost the only missionaries in the Christian Church. The Goths carried the Christian faith far and wide and wherever they went they took the Gothic Bible with them. It is sometimes said that they also carried persecution in their train. But their history comes to us largely from hostile sources, and it seems to be an impossibility for orthodox thinkers to do justice to the Arians. The conception that the Arian movement was an honest attempt to stem the swelling tide of corruption in the primitive church never occurred to them. The good work of Ulfila was, however, too plain to be denied. Mr. Manning proceeded to give an interesting and detailed account of the Arian controversy, and of its rise and ultimate fall in the Eastern Empire. Ulfila himself was spared the sorrow of seeing its overthrow, for he passed away before the Council assembled, and the bishops who were so soon to vote the Arians heretics paid homage at his funeral to the great Arian

bishop. In conclusion, Mr. Manning gave an account of the greatness of Ulfila's version of the Bible in Gothic, tracing its history and giving many examples of the curious likeness it bears in some of its words to our modern English speech.

#### THE SOCIAL MOVEMENT. AT THE CHURCH CONGRESS AND THE PROGRESSIVE LEAGUE.

"The Social Movement" has just showed its power at two notable gatherings, the Church Congress at Swansea and the Progressive League in London. A glance at the programme of the former shows that the minds of men are beginning to be occupied with other and more pressing questions than disestablishment. Bishop Welldon discoursed with that genial tolerance, breadth of outlook, and fairmindedness which have made him such a force for good in Manchester, on "The Responsibility of Employers for the Spiritual and Temporal Welfare of the Employed." Mr. Douglas Eyre, who followed in an able and interesting speech on the same subject, struck the true note when he postulated that "the industrial questions which now thicken about and around us are primarily religious and moral, and are not solely industrial, economic or scientific. We, however, go further and say that Christian principles are not mere counsels of perfection, but essentially practical rules of life, the neglect of which causes things to go awry." The Church should be ever ready to put soul into the State, prompting it not only to prevent the unconscious and selfish from wronging their neighbours, but to register authoritatively the standard of duty which the public opinion of the community, quickened by soul-stirring leadership, from time to time regards as the minimum standard to be attained by all who are members of a Christian state."

At the session devoted to "Socialism from the Standpoint of Christianity," the Bishop of Truro, one of the early disciples of Kingsley, Maurice and Westcott, claimed that "God has for the world a great educational plan, by which both the perfection of the individual and the perfection of the race are to be accomplished. That competition is not the law of the universe, but that the first words of the Lord's Prayer, of the Paternoster, are a proof that God's order for society is founded on mutual love and fellow service, not on competition and selfishness. That while individualism is of the very essence of Christianity, individualism to be truly ethical must put itself wholly into social relationship. That personal salvation by Christ is true, but it is not the whole truth or the only truth. . . . There is a Christian ideal for society as well as for the individual; in other words, that there is a social order which is the best, and that towards this order the world is gradually moving. That God knows and desires its adoption." Dr. Arthur Shadwell, who has made a reputation as the author of the best comparative study in English of American, German, and English industrial conditions, maintained with breezy directness that Socialism laid down a materialistic basis for society, repudiated the moral law, inculcated hatred and greed, and was the mortal enemy of Christianity. Although 99 Socialists out of every 100 would easily refute such charge, possibly it was well to have it stated again (as so many honest but ill-informed people appear to believe it) in order that such an interpretation of Socialist aims might once more be repudiated. The Archdeacon of Ely's paper on "The Defects of Christian Socialism," evoked a spirited and eloquent reply from the Rev. John Wakeford, of Liverpool, who vehemently maintained that Socialism ought not to be thought of as a seditious temper, to be cultivated among the destitute and desperate; it is rather a high principle of altruism to be propagated among those who have everything but that happiness which can only come through self-denial in the discharge of duty, and he added in words which well represent the new spirit in social effort "the end to be sought is not the amelioration of the lot of the fallen, but the prevention of the fall."

A subject which at the moment cannot be overlooked by any body of men at all in touch with human needs, "The Reform of

the Poor Law," also found a place on the programme. The new Dean of Norwich defended the conclusions of the Minority Report, of which he was one of the signatories, and pleaded powerfully for severing the treatment of the able-bodied from the Poor Law altogether. More remarkable, perhaps, from the fact that he signed the Majority Reports was the emphatic statement of the Rev. L. R. Phelps, "the source of poverty lay before all things in irregularity of employment. Drink, gambling, and the rest were the effect far more than the cause. One great force was in the background everywhere. Casual labour was the enemy." By far the best and most moving of the papers at this session—such is the judgment of the *Morning Post*—was that of Mr. Geo. Lansbury, whose transparent sincerity left no doubt that for him the Minority Report is a real attempt to carry out the Christian message in practice. "We ask for the abolition of destitution, not only that men may have more bread and butter, but that they may have a further individual and spiritual life."

The autumn meetings of the Progressive League at the new headquarters at the King's Weigh House and at the City Temple showed the same high level of enthusiasm and moral earnestness in the rank and file which has been the most remarkable feature in the rapid growth of that young and vigorous organisation. Entirely free on its theological side, all the more perhaps because it is free, it has yet a notable spiritual fervour animating its members, and this spiritual fervour seeks to find expression in a social passion, which moves on a high moral plane, to leave behind the old vicious partisanship, and to enter the field against poverty, equipped with such weapons as the knowledge and experience of disinterested thinkers and workers can supply. As often as the social note was struck by any of the speakers there was a prompt and enthusiastic response on the part of the audience. The moral appeal was high, the social proposals put before the meetings just, reasonable and practical, the unanimity of the audiences most marked. Mr. Shaw's inimitable speech at the meeting at the City Temple, from which, although there was an overflow meeting, hundreds had to be turned away, had, amid much characteristic wit and humour, a note of sincerity and high seriousness which was not lost upon a crowded house, and even Mr. Hall Caine, of whose melodramatic instinct some of us were more than a little afraid, laid down some quite lofty and far-reaching principles which it would be well for us to try to live up to. As at the Church Congress, a session was devoted to the question of Poor Law Reform. In a striking speech Mr. Sidney Webb said "they claimed in the Minority Report that they could abolish destitution, but not poverty. . . . He asked them to study the question, and there were two other things they could do. One was political agitation—not party agitation—and the other was individual voluntary personal service. It was a wrong thing to say that the public authority should do one thing and a voluntary body another. What they required to do was to bring the human note into the work, even if the public authority was doing it. . . . The best cure for unemployment was to prevent it."

The important point to notice in these two series of meetings is not that this or that opinion was expressed or proposal formulated, but the conscientiousness with which great national problems were approached, the ability and knowledge brought to bear on the questions discussed, the religious enthusiasm and moral earnestness which inspired both speakers and hearers. So long as we were dependent for our hope of social reform upon the mere politician, there was little prospect of any real advance. But the whole outlook is changed when within, and to a much greater extent without, the churches, bands of able, disinterested, and determined men and women, inspired by a spirit which is religious in the best sense of the term, seeking nought but a wider field for service, and with no fundamental difference of aim, have entered upon a crusade which, for them, is a holy war against evil. These common aims and converging efforts are doing more to break down the barriers that have divided Christendom than any other force of the time.

## NEWS OF THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

**London and the South-Eastern Counties Provincial Assembly.**—We are requested to announce that the Revs. Jesse Hipperson and W. R. Clark Lewis, who desire to enter the ministry, have satisfied the Advisory Committee of this Assembly as to their character and personal fitness.

**Aberdeen.**—Special anniversary services were held on Oct. 10, in the Unitarian Church, Skene-street. The officiating clergyman was Rev. S. H. Mellone, D.Sc., Edinburgh. Mr. Mellone preached at both services. In the morning his subject was "The Unit of Power in the World," while his evening subject was "The Share of Man in the Creation of the World." In connection with the anniversary services a soirée was held in the hall of the church on the following evening, at which Dr. Robert Lyons presided. Addresses were delivered by Rev. Alexander Webster, Rev. Charles Mackie, Drumoak, and Rev. Alexander Brown.

**Birmingham : Midland Sunday School Association.**—The annual meetings of this Association were held in the Fazeley-street Chapel, Birmingham, on Saturday, October 2. At the business meeting in the afternoon, the president, Mr. Bache Matthews, presided. Among those present were the Rev. J. Worsley Austin, M.A., W. C. Hall, M.A., W. J. Clarke, Thos. Pipe, Topping, Biggs, Tranter, G. H. Smith, and Messrs. C. Johnson, Kimberley, Lawrence, Middleton, Lewis Lloyd and others. The secretary, Rev. Thos. Paxton, read the report of the Committee for the year. It showed that much useful work had been done. Social gatherings, quarterly meetings, and the Annual Town Hall Service had been held. Mention was made of the successful effort to provide lectures for Sunday school teachers. The school statistics were summarised, showing that there was a decrease of 11 teachers and 147 scholars in the schools of the Association during the year. Record was borne to the work of the officers, and regret was mentioned at the retirement of the treasurer, Mr. Arthur Lawrence, from office. The treasurer's statement reported a balance in hand of £18 9s. 9d. The reports were adopted and new officers were elected. President: Rev. W. C. Hall, M.A., Vice-Presidents: Mr. C. Johnson and Rev. A. H. Biggs, M.A. Co-secretaries: Mr. Lewis Lloyd and Rev. Thos. Paxton. A special resolution of thanks was passed to the retiring treasurer, Mr. Arthur Lawrence, for his work. The evening meeting was presided over by the new President, Rev. W. C. Hall, M.A. A humorous and racy paper was read by the Rev. A. H. Biggs on "The Privilege, Power, and Duty of Sunday School Teachers."

**Bolton : Halliwell-road Free Church.**—On Saturday last, Oct. 9, a very enjoyable and pleasant evening was spent, the occasion being a conversazione and welcome to Rev. J. Islam Jones, B.A., newly appointed minister. The proceedings were presided over by Mr. D. Campbell, chairman and treasurer of the church. Very appropriate addresses of welcome were given by Rev. J. H. Weatherall, Rev. W. J. Cleal (Baptist), John Harwood, J.P., and others.

**Bournemouth.**—Tuesday last, the 12th inst., being the 50th anniversary of the wedding of the Rev. and Mrs. Coe, of Bournemouth, the occasion was taken advantage of by the Unitarians of that town to present them with a handsome gilt flower bowl and an address expressive of love and esteem for their old minister and her who has been a sharer of his joys and sorrows for so many years.

**Bradford : Welcome Meeting.**—The Rev. H. McLachlan was formally welcomed to his new charge on Saturday evening at the Channing Hall. The proceedings commenced with a tea, which was largely attended. At the subsequent meeting Mr. R. W. Silson (chairman of the trustees) presided, and was accompanied on the platform by the Rev. C. Hargrove (Leeds), the Rev. P. W. L. Schroeder (Halifax), the Rev. William Rosling, the Rev. E. A. Wintle (College Chapel, Congregationalist),

the Rev. J. J. Woodford (New Church, Swedenborgian), the Rev. R. Roberts, Mr. Grosvenor Talbot (Leeds), Mr. E. O. Dodgson (Leeds), and others. The Rev. C. Hargrove said that for the past three years Mr. McLachlan and he had been very good and intimate friends. Mr. McLachlan had been his assistant and colleague at Mill Hill, and his personal friend. (Applause.) He had never had the least temptation to disagree with Mr. McLachlan. Their relations had been of the most amicable character. One of the reasons for that was that Mr. McLachlan had the merit as a student and a scholar of being very modest. (Applause.) Mr. McLachlan had let him find out gradually for himself what a lot he did know. He considered they were very happy at Chapel-lane in getting such a man for their minister. (Applause.) Men might preach well without being learned. He thought people did not want great learning in the pulpit. Nothing was easier than to make a display of learning. But they must have a really learned minister if an impression was to be made in the world; although the unlearned man might do good work. He earnestly hoped—and he thought he might take that meeting as a pledge of it—that Chapel-lane would assert its place amongst the churches of Bradford. (Applause.) Mr. Grosvenor Talbot observed that he regretted the loss of Mr. McLachlan to Leeds, but if he must leave Leeds, he was glad that he should come to Bradford. (Applause.) They wanted Chapel-lane to be one of the strongest of the churches in Yorkshire. The Revs. W. L. Schroeder, E. A. Wintle, and J. J. Woodford, and Messrs. G. Hargreaves, J. Hargreaves, and H. Hargreaves, also spoke, and expressed a welcome to Mr. and Mrs. McLachlan. Mr. McLachlan, in acknowledging the kindness of the welcome, said that his call to Bradford was unanimous, otherwise it would not have been accepted. They had there a fine church in the centre of the city, they had an excellent choir, a beautiful service, and a noble faith. These were great advantages, and he trusted they would be able to make the most of them. He sincerely trusted that he was not making a mistake in accepting that call to high service. He prayed that the hopes which had been formed might be in some measure realised, and that they might all work together in love. (Applause.)

**Clifton : Oakfield-road Church.—The late Mr. Charles Thomas.**—A meeting of the congregation was held after morning service on Oct. 10 to pass a vote of condolence with the family of the late Mr. Charles Thomas. A large attendance responded to the invitation of the Treasurer, who took the chair. Rev. A. N. Blatchford wrote regretting his inability to be present, and in graceful terms recalling the indebtedness of Lewins Mead and himself "for kindnesses rendered to me again and again, when I had great need of friendly countenance, by our faithful friend, Mr. Charles Thomas." The Chairman said: The death of Mr. Charles Thomas not only removes a notable figure from our city life, where he worthily maintained the high traditions of his family, but it removes one who, since the foundation of Oakfield-road Church, has been its generous supporter, wise counsellor and steadfast friend. The sum of the indebtedness of the congregation to Mr. and Mrs. Charles Thomas can never be known, for their purse was ever open, and they always found time to give what was of even greater value than financial support—that kindly advice and tactful counsel which removed many a difficulty and solved many a seemingly hopeless problem. For ten years Mr. Thomas filled the office of treasurer, his ripe experience being invaluable in times of stress and difficulty, and he at all times evinced the warmest interest in the well-being of the church. While we sympathise most sincerely with those who were dear to him in their bereavement, his example must stimulate us all to more zealous effort to maintain the influence of the church he did so much to promote. Mr. Hall seconded the resolution as a former treasurer, and bore testimony to the warm interest Mr. and Mrs. Thomas had always shown in everything that was connected with the church. Mr. Furber, in a few well-chosen words, expressed his sense of the church's loss. Prof. Sibree also supported the resolution, reminding the meeting that the hall in which they met was a gift from Mr.

and Mrs. Thomas, and designed not only for the use of the church, but to further the interest of education and culture. Mr. Pope, as a member of Lewins Mead Meeting, desired to associate that house of prayer with all that had been said, and the meeting rose unanimously to signify their approval of the "vote," which the treasurer undertook to transmit to Pitch and Pay.—The second session of the "Charles Lamb" Fellowship of Book Lovers opened last month most auspiciously with a lantern lecture given by the Rev. E. W. Lummis, M.A., on the old English poem "Beowulf," Special interest was given to the lecture by Mr. Lummis's account of his own search in the locality of the Durham village of Hart for data in support of Haigh's theory that the natural setting of the poem is in Northumbria rather than in Scandinavia. Prof. Sibree paid a tribute of appreciation to Mr. Lummis's researches, which he characterised as of great value to our literary history. The address, illustrated with a number of limelight views, was of a most interesting character throughout, and attracted a full attendance of members and friends. A second meeting was held on October 6, when a short paper was read by Mr. H. Vicars Webb, entitled "A Memento of Richard Jefferies." The paper treated of the life and work of this highly gifted naturalist and brilliant writer, whose career ended so tragically at the early age of thirty-nine. Selected readings from the books of Jefferies were given by the Rev. E. W. Lummis, Mrs. Garlick, Mrs. Hole, Mr. J. W. Norgrove, and Mr. A. E. Tilling. There was again a good attendance.

**Horsham Free Christian Church.**—At the annual church meeting recently held, the officers were re-elected, new members proposed, and the reports of the various societies in connection with the church presented and passed. The librarian reported considerable additions to the books on the shelves, due to a grant from the trustees of Dr. Williams' library, and purchased with the subscriptions of the members. The Sewing Circle, as usual, had done good work; the gymnasium recorded a successful session; the winter evening lectures had been well attended by appreciative audiences; some good and useful papers had been given by the members of the guild; a new piano purchased for the schoolroom at a cost of about £23; the Sunday school had about held its ground. Mr. Tarring expressed for the members their hearty welcome back to Mr. and Mrs. Martin after their holiday, and their continued appreciation of their work. Addresses of encouragement and advice were given by the Revs. S. Burrows of Hastings and G. Lansdown of Billingshurst.

**Ilford.**—The first meeting of the Literary Society was held on Tuesday, when an interesting lecture on "The Old Testament and the New Criticism" was given by the Rev. E. Savill Hicks. Thirty-seven members were present, and a useful discussion followed. Mr. E. R. Fyson presided. The hon. secretary is Mr. G. H. Snow.

**London : Church End, Finchley.**—The London District Unitarian Society is arranging for a series of six services to be held in Wentworth Hall, Ballards-lane, beginning to-morrow (October 17) at 6.30 p.m. The work of the Van Mission has led up to this venture, and Rev. W. R. Shanks, who was the successful van missionary, will conduct the first service and speak of "The Foundation which Jesus laid." Friends in the neighbourhood are interested, and have promised cordial support.

**London Guilds Union.**—The autumn meeting of the Union was held at Stamford-street on Saturday, Oct. 9, when the Blackfriars Guild was welcomed as a member of the Union. Proceedings commenced with a service in the church, conducted by the Rev. John C. Ballantyne, who, after a few words of welcome to the visiting Guilds, gave an address on "Unity." After an interval for refreshments, which gave the members of the various Guilds an opportunity for conversation, an address was given by the Rev. Frank K. Freeson on "The New Chivalry." Mr. Freeson welcomed the new Guild into the Union and Mr. Ballantyne as a co-worker. He said how glad he was that the meeting should be held in that church with its record of two centuries, and also that the Rev. John Ellis was present again, Mr. Ellis having been

one of the founders of the Union over six years ago. Mr. Freeston then referred to the "Order of Chivalry" which in the "dark ages" kept the light shining of personal honour, purity, service, and Christianity. The time had now come for a new order of chivalry, to follow high ideals. A vote of thanks was proposed by the Rev. Gordon Cooper to the Blackfriars Guild, to which the Rev. J. C. Ballantyne replied. There were 84 present, representing Blackfriars, Bermondsey, Essex Church, Hackney, Mansford-street, Highgate, and Stratford.

**London : Hackney.**—On Sunday, Oct. 10, the services were conducted by Rev. Mary Safford, of Des Moines, Iowa., U.S.A. There were large congregations, both morning and evening.

**London : Kilburn.**—Last Sunday was another red-letter day in the history of the Kilburn Unitarian Church. It was the occasion both of the annual harvest festival and of the opening of the new organ. The latter is a remarkably sweet-toned and well-balanced instrument, and was built by Mr. Robert Spurden Rutt, of Leyton, a rising young organ builder, who has made for himself already a world-wide reputation. Mr. John Harrison, President of the British and Foreign Unitarian Association, kindly acted as expert adviser, and has taken great interest in its construction. Mr. Harrison also most ably presided at it during both services last Sunday, and at the close of the evening service gave a short recital which was much appreciated by those present. The organ, which has cost £307, was opened free of debt. Mr. Andrew Carnegie has kindly given £150, while the extremely generous donations of a few members of the church have supplied the rest. The organ, however, is fully prepared to receive five more stops, which in the aggregate will cost another £70; but these will not be ordered until they can be paid for. Meanwhile, the instrument has been so carefully designed, under Mr. Harrison's supervision, that incomplete though it is, it is nevertheless well-balanced. The Rev. Charles Roper, B.A., was the preacher at both services.

**London : Newington Green Church (Resignation).**—We learn from the hon. secretary of this church that Dr. F. W. G. Foat, M.A., has notified his intention to terminate his ministry shortly, having accepted a call to the ministry of the Richmond Church, and that this resignation has caused deep regret to the friends at Newington Green.

**Manchester Sunday School Union.**—At the annual meeting of the Manchester Sunday School Union, held at Upper Brook-street, the president, Mr. A. Dugdale, took the chair, and Mr. H. T. Ratcliffe (secretary) and Mr. C. P. Hough (treasurer) presented their reports. The Union is arranging a central preparation class for teachers with the Rev. Dr. Griffiths as leader. The class will meet weekly up to the end of the year, devoting itself to the study of the life and times of Jesus. After Christmas there will be a series of model lessons given by trained teachers. The Union is very full of life and has many plans in hand for extending its usefulness, including the holding of temperance and musical festivals.

**Richmond : Appointment.**—Rev. Dr. Foat, now of Stoke Newington, has received an enthusiastic call from the Richmond Free Church. He has accepted, and will commence his work at the beginning of the new year.

**Richmond Free Church.**—An interesting and able lecture was given by Miss Adler, of the L.C.C. Education Committee, in the above church on Tuesday evening last, on "Wage-Earning Children." Miss Adler, in commencing her lecture, observed that the well-being of the child was an important asset in the social life of the nation, and anything that militated against that well-being was a circumstance which required careful consideration. The lecturer then went on to describe the evils of the half-time system, the dangers of street trading, and the wretchedly paid home industries, and advocated a raising of the age for half-time employment, or its abolition, a limitation of the hours during which street trading could be carried on, and a thorough inspection of home industries. A vote of thanks was given Miss Adler, and the chairman, W. A. Casson, Esq., L.C.C. supported the lecturer's statement from his own knowledge.

**Scarborough.**—At a meeting held in the Unitarian schoolroom on Friday, 8th inst., a branch of the Progressive League was formed. The Rev. J. Wain is the chairman pro tem., and the temporary secretary is a Churchman.

**Sheffield : Upper Chapel.**—How shall we harness the bubbling energy of the strong, quick boys, so that they may become a power for good and a backbone of discipline in our Sunday schools instead of, as in so many instances, a hindrance? That is the question which faces teachers and superintendents. If we can answer this query satisfactorily and carry it out successfully in our schools, then we may be sure that the usefulness of that school will be very materially increased. The Rev. John C. Ballantyne visited our school recently to help us to solve that burning question. He (as many of your readers are aware) believes most strongly, that that energy can be so harnessed to the Power House of the Sunday school so that its machinery will develop many an extra horse power. It will also change the lads who have been looked upon as rather a nuisance into some of the most useful members of their school. Those lads will lend a hand in good work instead of checking it as before. How is this seeming miracle to be accomplished? Mr. Ballantyne will tell you in detail if you ask him to visit you; but, in short, it is to be done by the forming on right and careful lines of a company of the Boys' Own Brigade. At our meeting Mr. Ballantyne converted us all to his idea, so that we are going to start a company right away. Some of us who thought that such a brigade would harbour and foster the military spirit were completely undeceived when he unfolded the whole scheme to us, and became whole-hearted converts to his method. Time has proved the soundness of the plan in his own school, and we only hope and trust that it will produce the same effect in ours.

**Southport.**—The anniversary services in connection with the Unitarian Church in Portland-street were conducted last Sunday, and appropriate and impressive sermons were preached by the Rev. Dendy Agate, B.A., of Altringham. The annual tea and congregational meeting was held on Monday evening. There was a good attendance at tea, and a larger one at the subsequent meeting, when the chair was taken by the Rev. Matthew R. Scott, who, in an eloquent and happy speech, referred to the presence on the platform of two ministers, the Rev. H. W. Hawkes and the Rev. Dendy Agate, whose beautiful Christian and inspiring hymns were sung enthusiastically throughout the land, and also made special reference to the beautiful religious poetry, "The Man of Nazareth," and other publications of Mr. Hawkes. He applied this circumstance to the charge frequently made against the adherents of a reasonable religion that they were wanting in earnestness and spirituality, and testified from his own experience to the earnestness and religious reality that existed in the congregation, the hearty congregational singing, and good attendances, even in wet weather, being especially gratifying. He welcomed the Rev. Charles Craddock, of Toxteth Park, who, like himself, had formerly been connected with the Congregational denomination. The Rev. Dendy Agate, Rev. H. W. Hawkes, Rev. C. Craddock, and Mr. F. Monks, J.P., also spoke and paid warm tributes to the success of Mr. Scott's ministry.

We have received reports of harvest thanksgiving services from Ansdell, where Principal Carpenter preached at the morning service; Tavistock; Newport, I. of W.; London College Chapel, Stepney Green; Newcastle, Co. Antrim; Scarborough.

As a gratifying proof of the warm fraternal feelings of one distant part of our brethren for another, it is pleasant to hear that Hungary is helping Norway. A few months ago an appeal was made in our columns for help towards a new Unitarian church in Christiania, and a substantial response was made by friends in this country. Bishop Ferencz, not to be outdone in good works, brought this matter before his people in Transylvania, and they—out of their no great abundance—have sent Mr. Haugerud the handsome donation of a thousand kroners—say £40.

## NOTES AND JOTTINGS.

THE construction of the new Campanile at Venice is proceeding apace, and 1911 should see its completion, says the *Evening Standard*. It has been fortunate in being relieved of all pecuniary embarrassments—a fate which our own cathedrals have not avoided—and the originally estimated £72,000, and the later calculation of £80,000, have already been supplied, together with a comfortable surplus for emergencies.

THERE is an article in the *Pall Mall Magazine* by Mr. E. T. Cook, which gives the story of the editing of Ruskin's works, life, and letters in the "Library Edition." "I have been for many years living, as it were," Mr. Cook says, "behind the scenes of this pageant of style, a pageant, I may remark in passing, which is as full of variety as of splendour. I have been poring over Ruskin's manuscripts, and admitted, through all his diaries, note books, and letters, to all the secrets of his literary workshop. What, I may be asked, are the secrets? I suppose the truest answer would be to say that there are none. You may analyse a style into its component parts as systematically as you like; you may trace, label, and collate as diligently as you can; and you will be little nearer in the end than in the beginning to the secret of a great writer's charm and power. The essential features are those which are undivided and incommunicable. The style is the man. If the notes in the "Library Edition" do nothing else, they will, at any rate, have impressed upon students of Ruskin the constant use he made of the Bible. It colours alike his thought and his style, and is ingrained in the texture of almost every piece he ever wrote. How beautifully clear, how instantly impressive, he can be! His style is now pell-mell and simple, as in 'Præterita,' the simplicity being combined with the most exquisite art in conveying each shade and nuance of meaning. And now it is grandly sonorous, fitting its thought and passion to the exactly corresponding language, in which every word is right, and contributes something to the effect of the whole."

THE *Morning Post* correspondent has given an interesting account of two congresses of schoolmasters (one of teachers in elementary schools, the other of those engaged in secondary education) which have lately been sitting at Venice and Florence respectively:—"The Secondary Education Congress has been mainly occupied with the—for Italy as for England—burning question of the retention of the classics as a part of education. The debate on both sides was long and animated. The leaders of the classicists urged the superiority of the classical languages as mental and moral gymnastics; modern literature, he argued, is more complex in its ideas, and less adapted than the simpler code of virtue and vice set forth by the ancients to form the character and to stimulate the conscience of the young. To the general surprise, however, the 'modernists' gained a decisive victory when a vote was taken, but their triumph is an undoubted sign of the trend of public opinion in Italy, where the utilitarian value of modern subjects is a strong argument in their favour. No doubt many young Italians, like many young Englishmen, receive a classical education for which they are not fitted, and from which they derive no benefit. But the ultimate disappearance of Latin from the Italian curriculum would be a complete break with the past of Italy, and would deprive its literature and language of the foundation on which they were built. For this, among other reasons, the Pope has recently urged better Latin teaching in clerical academies. As for the elementary schoolmasters, their chief interest has lain in the equally thorny question of religious instruction, which was strongly advocated by the conservative Mayor of Venice, and as strongly opposed in a despatch to the Congress by the Mayor of Rome."

DR. BRODA, writing in the *International* on Germany, speaks of the striving for political power and scientific expansion characteristic of its people, and also of a third intellectual tendency that is full of promise for the future.

"It was not born on German soil, but in the kindred nation of Norway. Ibsen is its leader, and in glowing words preached the gospel of the full development of individuality, the free unfolding of all intellectual powers, the ruthless investigation and criticism of all existence, and the unprejudiced search for truth. Ibsen's plays are demanded again and again on every German stage. The influence which they have gained over the modern playwrights of the Empire, and over the rising generation Germany is extremely great. At his side stands his almost equally famous countryman, Björnson. Through them and their numerous followers, the German nation has been permeated with a spirit of overwhelming truth, which scornfully exposes the whole hypocrisy of social life, and preaches an ideal of uncompromising independence."

By State aid in Hungary, last year, nearly 11,000 agricultural labourers were provided with comfortable cottages. Each dwelling stands separately on a large plot of land for use as a garden, and the occupiers become the absolute owners of the property by the annual payment in each case of from £2 to £3 for a term of years. In addition to the State expenditure on this account, £6,000,000 will be expended in founding agricultural colonies, for which purpose large estates will be parcelled out wherever necessary.

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